

A  
T R E A T I S E  
ON THE  
E D U C A T I O N  
OF  
C H I L D R E N  
AND  
Y O U T H.



REPRODUCED FROM THE

THEATRE

OF THE

EDUCATION



CHILDREN

AND

YOUTH

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A  
TREATISE  
ON THE  
EDUCATION  
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By I. WATTS, D. D.

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THE SECOND EDITION.

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MDCCLXIX.



ADVERTISEMENT.

THE following "Treatise, on the  
" Education of Children and  
" Youth," appears to be the Result of  
close Attention and much Observation,  
Dr. WATTS's eminent Capacity for  
Works of this Nature hath been gene-  
rally and justly acknowleged. Several  
judicious Systems of Instruction, in  
various Branches of useful Knowledge,  
which he published during a Course of  
many Years, have had the Sanction of  
public Esteem. In this Tract, which,  
in the complete Edition of his Works,  
in Quarto, was annexed to the Second  
Part of THE IMPROVEMENT OF THE  
MIND, the judicious Reader will find  
a proper Plan delineated for Instruction

## ADVERTISEMENT.

in the Principles of true Religion, as well as a Variety of excellent Rules for regulating the Temper and Conduct from the early Dawn of rational Life; together with such prudential Maxims and Cautions as may, by the Divine Blessing, prove a happy Preservative amidst the numerous Scenes of Temptation, by which the Uninstructed and Inconsiderate, in the present Age of Dissipation and Levity, are so fatally seduced and ruined. That the salutary Influence of this Piece may be more extensively communicated, it is now presented to the Public in a lesser Form, detached from the other Essays, with which it was connected in the first Publication,

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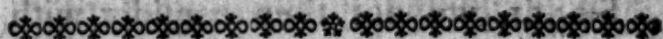


A

TREATISE

ON

EDUCATION.



INTRODUCTION.

*Of the Importance of Education, and the  
Design of this Discourse, with a Plan  
of it.*

THE Children of the present  
Age are the Hope of the Age  
to come. We who are now  
acting our several Parts in the busy  
Scenes of Life are hasting off the Stage  
apace: Months and Days are sweeping  
us away from the Business and the Sur-  
face

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## 2 INTRODUCTION.

face of this Earth, and continually laying some of us to sleep under Ground. The Circle of thirty Years will plant another Generation in our room: Another Set of Mortals will be the chief Actors in all the greater and lesser Affairs of this Life, and will fill the World with Blessings or with Mischiefs when our Heads lie low in the Dust.

SHALL we not then consider with ourselves, What can we do now to prevent those Mischiefs, and to entail Blessings on our Successors? What shall we do to secure Wisdom, Goodness and Religion, among the next Generation of Men? Have we any Concern for the Glory of God in the rising Age? Any Solitude for the Propagation of Virtue and Happiness to those who shall stand up in our Stead? Let us then hearken to the Voice of GOD and *Solomon*, and we shall learn how this may be done: The all-wise God and the wisest of Men join to give us  
this

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this Advice; *Train up a Child in the Way that he should go, and when he is old he will not depart from it.* The Sense of it may be expressed more at large in this Proposition, (*viz.*) *Let Children have a good Education given them in the younger Parts of Life, and this is the most likely Way to establish them in Virtue and Piety in their elder Years.*

IN this Discourse I shall not enter into any Enquiries about the Management of Children in the two or three first Years of their Life: I leave that tender Age entirely to the Care of the Mother and the Nurse; yet not without a Wish that some wiser and happier Pen would give Advice or friendly Notice to Nurses and Mothers of what they ought to avoid, and what they ought to do in those early Seasons: And indeed they may do much towards the future Welfare of those young Buds and Blossoms, those lesser Pieces of human Nature, which are their pro-

#### 4 INTRODUCTION.

per Charge. Some of the Seeds of Virtue and Goodness may be conveyed almost into their very Constitution sometimes, by the pious Prudence of those who have the Conduct of them: And some forward Vices may be nipped in the very Bud, which in three Years Time might gain too firm a Root in their Heart and Practice, and might not easily be plucked up by all the following Care of their Teachers.

BUT I begin with Children when they can walk and talk, when they have learned their-Mother Tongue, when they begin to give some more evident Discoveries of their intellectual Powers, and are more manifestly capable of having their Minds formed and moulded into Knowledge, Virtue and Piety.

Now the first and most universal Ingredient which enters into the Education of Children, is an *Instruction of them in those Things which are necessary*  
and

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*and useful for them in their Rank and Station, and that with Regard to this World, and the World to come.*

I LIMIT these Instructions (especially such as relate to this World) by the *Station and Rank of Life* in which Children are born and placed by the Providence of God. Persons of better Circumstances in the World, should give their Sons and their Daughters a much larger Share of Knowledge, and a richer Variety of Instruction, than meaner Persons can or ought. But since every Child that is born into this World hath a Body and a Soul, since its Happiness or Misery in this World and the next, depends very much upon its Instructions and Knowledge, it hath a Right to be taught by its Parents, according to their best Ability, so much as is necessary for its well-being both in Soul and Body here and hereafter.

IT is true, that the great God our Creator hath made us reasonable Crea-

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tures: We are by Nature capable of learning a Million of Objects: But as the Soul comes into the World, it is unfurnished with Knowledge: We are born ignorant of every good and useful Thing: We know not God, we know not ourselves, we know not what is our Duty and our Interest, nor where lies our Danger: And, if left entirely to ourselves, should probably grow up like the Brutes of the Earth; we should trifle away the brighter Seasons of Life in a thousand Crimes and Follies, and endure the Fatigues and Burdens of it surrounded with a thousand Miseries, and at last we should perish and die without Knowledge or Hope if we have no Instructors.

ALL our other Powers of Nature, such as the Will and the various Affections, the Senses, the Appetites and the Limbs, would become wild Instruments of Madness and Mischief if not governed by the Understanding: And  
the

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the Understanding itself would run into a thousand Errors, dreadful and pernicious, and would employ all the other Powers in Mischief and Madness, if it hath not the Happiness to be instructed in the Things of God and Men. And who is there among all our Fellow-Creatures so much obliged to bestow this Instruction on us, as the Persons who, by Divine Providence, have been the Instruments to bring us into Life and Being? It is their Duty to give their young Offspring this Benefit of Instruction as far as they are able; or at least to provide such Instructors for them, and to put the Children under their Care.

HERE let us therefore enquire, *what are the several Things in which Children should be instructed?* And upon a due Survey we shall find the most important Things which Children ought to learn and know are these which follow.

## S E C T. I.

*Of instructing Children in Religion.*

**R**ELIGION, in all the Parts of it, both what they are to believe and what they are to practise, is most necessary to be taught. I mention this in the first Place, not only because it is a Matter of the highest Importance, and of most universal Concern to all Mankind, but because it may be taught even in these very early Years of Life. As soon as Children begin to know almost any Thing, and to exercise their Reason about Matters that lie within the Reach of their Knowledge, they may be brought to know so much of Religion as is necessary for their Age and State. For Instance,

I. YOUNG Children may be taught that there is a God, a great and Almighty God who made them, and who gives

gives them every good Thing. That he sees them every where though they cannot see him, and that he takes notice of all their Behaviour.

2. THEY must be told what they should do, and what they should avoid, in order to please God. They should be taught in general to know the Difference between Good and Evil. They may learn that it is their Duty to fear, and love, and worship God, to pray to him for what they want, and to praise him for what they enjoy; to obey their Parents, to speak Truth, and to be honest and friendly to all Mankind; and to set a Guard upon their own Appetites and Passions. And that to neglect these Things, or to do any Thing contrary to them, is sinful in the Sight of God.

3. THEIR Consciences are capable of receiving Conviction, when they have neglected these Duties, or broken the Commands of God, or of their

Parents ; and they may be made sensible that the great and holy God, who loves the Righteous and bestows Blessings upon them, is angry with those who have broken his Commands and sinned against him, and therefore that they themselves are become subject to his Displeasure.

4. THEY may be told that there is another World after this ; and that their Souls do not die when their Bodies die : That they shall be taken up into Heaven which is a State of Pleasure and Happiness, if they have been good and holy in this World : But if they have been wicked Children they must go down to Hell, which is a State of Misery and Torment.

5. You may also inform them that though their Bodies die and are buried, yet God can and will raise them to Life again : And that their Body and Soul together must be made happy or miserable,

miserable, according to their Behaviour in this Life.

6. THEY may be taught that there is no Way for such sinful Creatures as we are, to be received into God's Favour, but for the Sake of *Jesus Christ* the Son of God, who came down from Heaven into our World, and lived a Life of pure and perfect Holiness, and suffered Death to reconcile Sinners to the Great and Holy God, who is offended by the Sins of Men; and now he lives in Heaven to plead for Mercy for them: And that as this *Jesus Christ* is the only Reconciler between God and Man, so all their Hope must be placed in him.

7. THEY may be convinced that they are inclined naturally to do Evil: And they should be informed, that it is the *holy Spirit of God*, who must cure the evil Temper of their own Spirits, and make them holy and fit to dwell with God in Heaven.

8. THEY

8. THEY should also be instructed to pray to God, that for the Sake of *Jesus Christ* the great Mediator or Reconciler, he would pardon their Sins past, and help them by his Spirit to love and serve him with Zeal and Faithfulness for Time to come: That he would bestow all necessary Blessings upon them in this World, and bring them safe at last to his Heavenly Kingdom.

9. IN the last Place, they should be informed, that our blessed Saviour has appointed two Ordinances to be observed by all his Followers to the End of the World, which are usually called Sacraments.

THE one is *Baptism*, wherein Persons are to be washed with Water in the Name of the Father, the Son, and the Holy Spirit, to signify their being given up to *Christ* as his Disciples, or Professors of Christianity, and as an Emblem of that Purity of Heart and

Life,

Life, which, as such, they must aim at, and endeavour after.

THE other is the *Lord's Supper*, wherein Bread is broken, and Wine is poured out, and distributed to be eaten and drank by Christians in Remembrance of the Body of *Christ*, which was put to a bloody Death, as a Sacrifice to obtain Pardon for the Sins of Men.

THE first of these, *viz. Baptism*, is but once to be administred to any Person; but the last, *viz. the Lord's Supper*, is to be frequently performed, to keep us always in Mind of the Death of *Christ*, till he comes again from Heaven to judge the World.

THIS is the *Sum and Substance of the Christian Religion*, drawn out into a very few plain Articles: And I think a Child of common Capacity who is arrived at three or four Years of Age, may be taught some Part of these Articles, and may learn to understand them

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them all at seven, or eight, or nine; at least so far as is needful for all his own Exercises of Devotion and Piety. As his Age encreases, he may be instructed more at large in the Principles and Practices of our holy Religion, as I shall shew more particularly in the third Section.

S E C T. II.

*The Exercise and Improvement of their  
Natural Powers.*

**H**A V I N G mentioned Religion as the principal Thing in which Children should be instructed, I proceed to say in the second Place, that *Children should be taught the true Use, the Exercise and Improvement of their natural Powers*: And we may for Order Sake distinguish these into the Powers of the Body and those of the Mind:  
Now

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Now though Nature gives these Powers and Faculties, yet it is a good Education that must instruct us in the Exercise and Improvement of them: Otherwise like an uncultivated Field they will be ever barren and fruitless, or produce Weeds and Briars instead of Herbs and Corn.

AMONG the *Powers of the Mind* which are to be thus cultivated, we may reckon the *Understanding*, the *Memory*, the *Judgment*, the *Faculty of Reasoning*, and the *Conscience*.

1. *TEACH* them to use their *Understanding aright*. Persuade them to value their *Understanding* as a noble Faculty, and allure them to seek after the Enrichment of it with a Variety of Knowledge. Let no Day escape without adding some new Ideas to their *Understanding*, and giving their young unfurnished Minds some further Notion of Things.

ALMOST

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ALMOST every Thing is new to a Child, and Novelty will entice them onward to new Acquisitions: Shew them the Birds, the Beasts, the Fishes and Insects, Trees, Herbs, Fruits, and all the several Parts and Properties of the vegetable and the animal World: Teach them to observe the various Occurrences in Nature and Providence, the Sun, Moon and Stars, the Day and Night, Summer and Winter, the Clouds and the Sky, the Hail, Snow and Ice, Winds, Fire, Water, Earth, Air, Fields, Woods, Mountains, Rivers, &c. Teach them that the great God made all these Things, and his Providence governs them all. Acquaint a Child also with domestic Affairs so far as is needful, and with the Things that belong to the civil and the military Life, the Church and the State, with the Works of God and the Works of Men. A thousand Objects that strike their Eyes, their Ears, and all their Senses, will furnish  
out

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out new Matter for their Curiosity, and your Instruction.

THERE are some Books which are published in the World, wherein a Child may be delightfully led into the Knowledge of a great Number of these Things by Pictures, or Figures of Birds, Beasts, &c. well graven, with their Names under them; this will much assist the Labour of the Teacher, and add to the Pleasure of Children in their daily Learning.

You who instruct them, should allure their young Curiosity to ask many Questions, encourage them in it, and gratify their Enquiries, by giving them the best and most satisfactory Answers you can frame, and accommodate all your Language to their Capacity.

GIVE them, as far as possible, clear Ideas of Things, and teach them how to distinguish one Thing from another by their different Appearances, by their different Properties, and by their different

ent

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ent Effects. Shew them how far some Things agree with others, and how far they differ from them; and above all Things teach them, as far as their young Understandings will admit, to distinguish between Appearances and Realities, between Truth and Falshood, between Good and Evil, between Trifles and Things of Importance; for these are the most valuable Pieces of Knowledge and Distinction which can be lodged in the young Understandings of Children.

2. *THE Memory* is another Faculty of the Soul, which *should be cultivated and improved*: Endeavour carefully to impress on their Minds Things of Worth and Value. Such are short and useful, and entertaining Stories, which carry in them some Virtue recommended, some Vice ridiculed or punished, various human and divine Truths, Rules of Piety and Virtue, Precepts of Prudence, &c. Repeat these Things often  
to

Sect. 2. *of their natural Powers.* 19

to them by Day and by Night, teach them these Things in Verse and in Prose, rehearse them in their Ears at all proper Seasons, and take Occasion to make them repeat these Things to you.

BE solicitous to know what it is they learn when they are out of your Sight, and take good Care that their Memories be not charged with Trifles and idle Trumpery. The Memory is a noble Repository or Cabinet of the Soul, it should not be filled with Rubbish and Lumber. Silly Tales and foolish Songs, the Conundrums of Nurses, and the dull Rhimes that are sung to lull Children asleep, or to sooth a froward Humour, should be generally forbid to entertain those Children where a good Education is designed. Something more innocent, more solid and profitable, may be invented instead of these Foole-ries. If it were possible, let a very few Things be lodged in the Memory of  
Children,

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Children, which they need to forget when they are Men.

THE Way to strengthen and improve the Memory, is to put it upon daily Exercise. I do not mean that young Children should be kept so close to their Book as to be crammed with Lessons all the Day long, and made to receive and sustain a heavy Load every Hour. The Powers of the Soul (especially such as act in close Concert with the Body, and are so much aided by the Brain) may be overburdened, and injured as well as the Limbs: The Mind may be perplexed and confounded, the Head may be overstrained and weakened, and the Health impaired in those tender Years of Life, by an excessive Imposition on the Memory: The Teachers of Children should have some Prudence to distinguish their Ages and their several Capacities: They should know how to avoid Extremes.

BUT

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BUT in general it may be said, that *the Powers of the Mind, as well as those of the Body, grow stronger by a constant and moderate Exercise.* Every Day let the Memory of a Child be entrusted with something new: Every Day let some Lessons be learned: And every Lord's-Day at least, even in their youngest Years, let them learn by Heart some one Text of Scripture, (chiefly that on which the Minister preaches :) This will grow up in Time to a considerable Treasure of Scriptural Knowledge, which will be of unspeakable Use to them in the Christian Life. I have known Children, who from their early Years have been constantly trained up, and taught to remember a few Sentences of a Sermon, besides the Text, and by this Means have grown up by Degrees to know all the distinct Parts and Branches of a Discourse, and in Time to write down half the Sermon after they came Home, to their own Consolation,

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solation, and the Improvement of their Friends : Whereas those who have been never taught to use their Memories in their younger Parts of Life, lose every Thing from their Thoughts when it is past off from their Ears, and come Home from noble and edifying Discourses, pleased (it may be) with the transient Sound, and commending the Preacher, but uninstructed, unimproved, without any Growth in Knowledge or Piety.

3. THE *Judgment* is another natural Power of the Mind, which *should be exercised and improved in Children*. They should be taught to *pass no Judgment on Men or Things rashly or suddenly*, but to with-hold their Judgment till they see sufficient Reason to determine them. To this End, shew them in little common Instances, how often they are deceived, when they judge on a Sudden without due Consideration, and how often they are forced to change their Opinions.

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Opinions. Put them in Mind how soon they have found themselves mistaken, when they have given their Opinions too hastily. This will make them cautious and afraid of being so rash either in praising one Thing, or in condemning another.

TEACH them to judge not merely by *outward Shew and Appearance*, but by *searching Things to the Bottom*. Convince them that every Man who hath fine Clothes is not rich ; and that every Man who talks hard Words is not wise or learned ; that every one who wears a red Coat is not a Soldier, nor is every Person good-humoured who speaks very complaisant Things in Company. Take frequent Occasion to shew them how much they will be mistaken, if they judge immediately by outward Appearances of Things.

TELL them that they must not judge of Things *by Custom, nor by the common Opinions of the Multitude, nor by the Practices*

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*Practices of the Rich and the Great :*

For all these Things may deceive them: But that they must judge of Things merely by Reason, except in Matters of Religion, and there they must judge rather by Scripture or the Word of God. Let them know that *Customs* change and alter, and the Customs of one Age or of one Nation differ greatly from those of another ; but that the Nature and the Reason of Things is still the same, and that Scripture is the constant and unchangeable Rule of our Religion.

To confirm this let them be informed, that it was the Custom of our Ancestors in *England*, and it is now the Custom in *France* and *Spain*, to say their Prayers in *Latin*, and to worship Images: But it is a sinful *Custom*, tho' all the *Multitudes* of the common People agree in it, and though the *Great and the Rich* practise it also. Nor is our present Custom in *Great-Britain*, of  
praying

Sect. 2. *of their natural Powers.* 25

praying in *English* and worshipping no Images, to be esteemed the right Way of Worship because it is the Custom of the Nation, but because it is agreeable to the Word of God, which forbids us to worship Images, or to pray in an unknown Tongue.

TAKE every Occasion to guard them against Prejudices, and passing a Judgment on Men or Things upon insufficient Grounds.

4. *THE reasoning Powers of the Mind should be cultivated and improved in Children.* This is very near a-kin to the former, and therefore I shall be very brief here.

WHENSOEVER Children give you their Opinions of any Thing, ask them to give you also the Reason why they are of that Opinion: Whensoever they desire or wish for any Thing, or shew an Aversion to it, enquire what is the Reason of their Desire or Aversion: When they have done any Thing of  
C their

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their own Will, ask them the Reason why they did it. And when you do any Thing that is for their good, shew them the Reason why you do it, and convince them that it was fit and necessary to be done, though perhaps it was not so pleasing to them.

By calling their young *Reason* thus into Exercise, you will teach them *Wisdom* betimes: You will awaken manly Thoughts within them, and soon lead them to a rational and manly Conduct in their childish Years: By this Means also you will have a Foundation for Argument to work upon their tender Minds, to perswade them to their Duty, and to save them from Mischief. But if their *reasoning Powers* be neglected, you will train them up like the *Horse and the Mule who have no Understanding*: They will grow like Brutes in the Shape of Men, and Reason will have but little Power over them in the following Parts of Life.

Sect. 2. of their natural Powers. 327

5. CONSCIENCE is another natural Power of the Soul, wherein the Principles of Virtue, and Rules of Duty to God and Man are to be laid up: It is something within us that calls us to Account for our Faults, and by which we pass a Judgment concerning ourselves and all our Actions.

CHILDREN have a *Conscience* within them, and it should be awakened early to its Duty. They should be taught to reflect and look back upon their own Behaviour, to call themselves often to Account, to compare their Deeds with these good Rules and Principles laid up in their Minds, and to see how far they have complied with them, and how far they have neglected them. Parents should teach their Children to pay a religious Respect to the inward Dictates of Virtue within them, to examine their Actions continually by the Light of their own Consciences, and to rejoice when they can approve themselves to

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their own Minds, that they have acted well according to the best of their Knowledge: They ought also to attend to the inward Reproofs of Conscience, and mourn, and be ashamed, and repent, when they have sinned against their Light. It is of admirable Use toward all the Practices of Religion and every Virtue, to have Conscience well stored with good Principles, and to be always kept tender and watchful; it is proper that Children should learn to reverence and obey this inward Monitor betimes, that every wilful Sin may give their Consciences a sensible Pain and Uneasiness, and that they may be disposed to sacrifice every Thing else to Considerations of Conscience, and to endure any Extremities rather than act contrary to it.

I PROCEED in the next Place to consider the *several Powers of the Body*, which ought to be regulated and managed by the due Instruction of Children

dren in their younger Years. Now as the God of Nature has given Children Eyes, and Tongues, and Feet, and Arms, and Hands, it is expedient that Parents should teach their Children the proper Use of them.

1. THE God of Nature hath given them *Eyes*. Let their Parents teach them to use these Eyes aright. Would it be amiss in me here to give a Hint or two of this Kind? May not Children be warned against a staring Look, against stretching their Eye-lids into a Glare of Wildness? May they not be forbid to look aside on any Object in a squinting Manner, when their Faces are turned another Way? Should they not be instructed to look directly with their Face turned to the Thing they look at? May they not be taught with due Courage to look in the Face of the Person they speak to, yet with a humble modest Aspect as befits a Child? A

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becoming Courage, and a becoming Modesty, dwell much in the Eye,

SOME Children should be often admonished to lay aside a gloomy and a frowning Look, a scowling Air, an uneasy and forbidden Aspect. They should be taught to smoothe the Ruffles of their Brow, and put on a lively pleasing and chearful Countenance among their Friends: Some there are who have all these Graces by Nature, but those who have them not, may be corrected and softened by the Care of Parents in younger Years \*.

2. LET

\* It may here be recollected by the Way, that a Gloominess of Aspect does not always arise from a Malignity of Temper, but sometimes from Fear of displeasing, and incurring Reproof; and is therefore often to be removed by speaking kindly to Children, and encouraging them with Expressions of Candor and Tendernefs. To know how in such Cases to divert a Child, and make him chearful and happy in the Company of a Parent, is none of the least important Cares of Education.

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2. LET Parents teach Children to use their *Tongues* properly and agreeably; not only to speak, but to pronounce their Words plain and distinct. Let them be instructed to keep due and proper Distances between their Words and Sentences, and not speak in a swift Hurry, with a Tumult of Syllables and Clutter upon their Lips, which will sound like a foreign Gibberish, and never be understood. Nor should they draw out their Words in a slow long Tone, which is equally ungraceful and disagreeable.

THERE are two other common Faults in Speaking, and where they are found they should be corrected early in Children.

THE one is *Lisping*, which is a Pronunciation of the Letter S or Z or C before E and I, as though it were TH. Thus instead of *Spice* they cry *Thpitbe*, instead of *Cease* they say *Theatbe*. This may be cured by teaching them to pro-

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nounce a few such Words as these, where the Sound of the Letter S prevails, with their Teeth shut close : And by forbidding them to put their Tongue between their Teeth at any Time, except when (*th*) is to be pronounced.

THE other Fault is *Stammering*, which I suppose may be commonly prevented or cured by teaching Children not to speak much, and to speak slow always ; and they should be warned against all Anger or Hastiness, or Eagerness of Spirit ; for such a Temper will throw out their Words faster than the Organs of Speech can accommodate themselves to form the Syllables, and thus bring a Hurry and Confusion into their Speech : And they should also gain a good Degree of Courage, or becoming Assurance, and not speak with much Concern or Fear ; for Fear will stop the Organs of Speech, and hinder the Formation of Words.

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BUT I insist no longer on the Use of the *Tongue* in Speaking.

3. As God hath given them *Feet*, let Parents teach them to stand firm and strong, and to walk in a becoming and decent Manner, without wadling from Side to Side, without turning either or both of their Feet inward, without little Jerks in their Motion, or long Strides, or any of those Aukwardnesses which continue with many Persons to old Age, for want of having these Irregularities corrected when they were young. Children should be indulged in their Sports, sometimes in running swiftly, and in leaping where there is no Danger, in order to exercise their Limbs, and make them pliant and nimble, strong and active, on all Occasions.

As to their *Arms and Hands*, they were formed, not to lie folded in the Bosom, but to be engaged in some useful Work; and sometimes, with due

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Moderation, in robust and hardy Exercise and Toil; not so as to over-strain their Joints, but to acquire Firmness of Strength by Exercise.

AND more especially they who are to get their Bread by their Hands should be inured to toilsome and vigorous Labours almost from their Infancy: They should be accustomed to work in Heat and Cold, and to bear rougher Exercises and Fatigues of Body, that they may be fit to endure Hardships, and go through those Difficulties which their Station of Life may call them to, without any Injury or Inconvenience. And it is desirable, that the Sons of all Families should be in some Degree inured to such Difficulties as these, which Men of all Ranks are sometimes called to incounter.

IF some fond and tender Mothers had brought up their Children in this hardy Manner, they had not now, in all human Probability, been mourning  
over

Sect. 2. *of their natural Powers.* 35

over their Graves. In their younger Years, they would scarce let them set the Sole of their Foot to the Ground, nor suffer the Wind to blow upon them: Thus they grew up in a State of Tenderness and Infirmary, sickly and feeble Creatures: A sudden Heat or a Cold seized them; their Natures, which were never accustomed to bear Hardship, were unable to resist the Enemy; a Fever kindled in their Blood, or a Catarrh, or Cough, injured their Lungs, and early buried their Parents Hopes in the Dust.

THUS I have finished the *second general Head of Instruction*, i. e. Children should be instructed to *exercise and improve their natural Powers* both of *Mind and Body*: And this is one necessary Part of a good Education, which Parents and other Teachers should attend to betimes.

S E C T.

## S E C T. III.

*Self-Government.*

**C**HILDREN should be instructed in the Art of Self-Government. They should be taught, (as far as possible) to govern their *Thoughts*: To use their *Wills* to be determined by the Light of their *Understandings*, and not by headstrong and foolish Humor; they should learn to keep the lower Powers of Nature under the Command of their *Reason*: They should be instructed to regulate their *Senses*, their *Imagination*, their *Appetites* and their *Passions*. Let it be observed, that I speak of these Things in this Place, not as a Part of Religion, though they are an important Part of it, but give it as a Direction exceeding useful to all the Purposes of human Life in this World.

## I. THEIR

I. *THEIR Thoughts and Fancies should be brought under early Government.* Children should be taught, as far as possible, to keep their *Thoughts* and *Attention* fixed upon what is their proper Business; and to with-hold them from roving and wandering away from the Work in which they are engaged. Many Children have such wild fluttering Fancies, that they will not be easily confined to fix upon one Object for any considerable Time: Every flying Feather, every Motion of any Person or Thing that is near them, every Sound or Noise, or Shadow, calls them away from their Duty. When they should employ their Eyes on their Book, or their Work, they will be gazing at every Thing besides their Task; they must rise often to the Window to see what passes abroad, when their Business lies within.

THIS volatile Humor, if not gently altered, and wisely corrected in early Years,

Years, will have an unhappy Influence to hinder them for ever, from attaining any great Excellence in whatsoever Business they undertake. Children should be taught therefore to call in their wandering Thoughts, and bind them to the Work in Hand, till they have gone through it and finished it.

YET this Sort of wandering Folly should not be chastized severely in young Children, nor should it be subdued with Violence by too close and rigorous a Confinement to many long Hours of Labour or Study in that early and tender Part of Life; such a Conduct might break or overwhelm an active and sprightly Genius, and destroy all those Seeds of Curiosity, which promise well for maturer Years: But proper and agreeable Methods should be used to persuade and incline the young Learner, to attend to his present Employment. It is far better to fix the Thoughts to Duty by Allurement than  
by

by Severity : But some Way or other, it ought to be endeavoured, at least in a good Degree.

THIS Fixedness of the Mind and active Powers, is not only of great Service to attain useful Knowledge, or to learn any Business in common Life, but it is of considerable Advantage in Religion, in Attendance on Divine Worship, either Prayer, Preaching or Meditation, where the Mind is subject to a thousand Distractions for want of being taught to fix the Attention in younger Years. Persons who have well learned the Art of *governing their Thoughts*, can pursue a Train of Thinking, while they walk through the Streets of *London*, nor will the Noise and Hurry of that busy Place, break the Thread of their Meditations. A happy Attainment this, and a Felicity which but few arrive at!

2. CHILDREN should be also instructed to *govern their Inclinations and Wishes,*

*Wishes*, and to determine their Wills and their Choice of Things, not by Humor and wild Fancy, but by the Dictates of Reason. Some Persons even in their mature Years, can give no other Account why they choose and determine to do this or that, but because they have a Fancy for it, and they will do it. *I will because I will*, serves instead of all other Reasons. And in the same Manner they manage their Refusal or Dislike of any Thing. *I hate to do this Thing; I will not go to this Place, nor do that Work; I am resolved against it*; and all from mere Humor. This is a Conduct very unbecoming a reasonable Creature; and this Folly should be corrected betimes in our early Parts of Life, since God has given us Understanding and Reason to be the Guide of our Resolutions, and to direct our Choice and all our Actions.

3. APPETITE is another Thing which should be put under strict Government,

*ment*, and Children should be taught betimes to restrain it. That of the *Taste* is the first Thing that gets the Ascendant in our younger Years, and a Guard should be set upon it early. What an unbecoming Thing is it for Children to be craving after every Dish that comes to a Table? And this they will generally do, if they have never been taught to bridle their craving. They must eat of all the Pickles and Sauces, and high seasoned Meats, and gorge themselves with a Medley of inconsistent Dainties; and without any Restraint, lest little *Master* should be forward, or lest *Miss* should grow out of Humor with her Dinner. How often do they make a foul Inroad on their Health by Excess of Eating, being tempted further than Nature requires, by every luscious Bit which is within their Sight? How frequently doth this Indulgence vitiate their Stomach, ruin their Constitution, weaken the Springs  
of

of Nature, and destroy the Powers of animal Life betimes? How many Graves are filled, and Funeral Vaults crowded with little Carcases, which have been brought to untimely Death, by the foolish Fondness of a Parent or a Nurse, giving the young Creatures Leave to eat every Thing they desire? Or if they happen by Strength of Constitution to survive this Pestilence, how often do they grow up young Gluttons, and place their Happiness in the Satisfaction of the Taste? They are deaf to all the Rules of Virtue and Abstinence all their Lives, because they were never taught to deny themselves when they were young. O it is a mean and shameful Thing to be a Slave to our Taste, and to let this brutal Appetite subdue Reason, and govern the Man. But, if Appetites must be gratified in the Child, they will grow strong in the Years of Youth, and a Thousand

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to one but they over-power the Man also.

LET but fond Parents humor their little Offspring, and indulge their Children to sip Wine frequently, and they will generally grow up to the Love of it long before Nature needs it; and by this Means they will imagine Drams are daily necessary for their Support, by that Time they are arrived at the Age of Man or Woman. Thus Nature is soon burnt up, and Life pays for the deadly Draught. The Foundation of much Gluttony and Drunkenness, of many Diseases that arise from Intemperance, and of many an untimely Death, is laid in the Nursery.

AN *Excess of Niceness in pleasing the Pallate*, is a foolish and dangerous Humor, which should never be encouraged by Parents, since the plainest Food is most healthful for all Persons, but especially for Children: And in this Respect they should be under the  
Conduct

Conduct of their Elders, and not always choose for themselves. This Conduct and Discipline will train them up to Virtue and Self-Denial, to Temperance and Frugality, to a Relish of plain and wholesome Food, to the Pleasures of active Health, and to a firm and chearful old Age.

THE Indulgence of a nice Appetite in Children, is not only the Reason why they are so often Sick, but at the same Time it makes them so humorous and squeamish, that they can scarce be perswaded to swallow a Medicine which is necessary for their Recovery. What a long tedious and tiresome Business is it to wait on some Children whole Hours together, while all the soft Perswasions and Flatteries of a Mother cannot prevail with them to take a nauseous Spoonful, or a bitter *Bolus*, tho' their Life may seem to depend on it? They have been taught to make an Idol of their Taste, and even in the View  
and

and Peril of Death, they can scarce be perswaded to affront their Idol, and displease their Palate with a Draught, or even a Pill, which disgusts it.

THERE are other *Appetites* (if I may so call them) beside that of the *Taste*, which Children are ready to indulge too far, if not limited and corrected by the Wisdom of their Parents. *Their Eyes are never satisfied with Seeing, nor their Ears with Hearing.* Some young Persons cannot hear of a fine Show but they must needs see it: Nor can they be told of a Concert of Musick, but they must needs hear it, though it creates an Expence beyond their Circumstances, and may endanger their Health or their Virtue.

I CONFESS freely that I would recommend the Sight of uncommon Things in Nature or Art, in Government civil or military, to the Curiosity of Youth. If some strange wild Beasts or Birds are to be shown, if Lions and Eagles, Ostriches and Elephants, Pelicans

cans or Rhinoceroses are brought into our Land, if an ingenious Model of *Solomon's Temple*, or some nice and admirable Clock-work, Engines, or moving Pictures, &c. be made a Spectacle to the Ingenious, if a King be crowned, or a publick Triumph proceed through the Streets, when an Army is reviewed by a Prince, when an Ambassador makes a public Entry, or when there is a publick Trial of Criminals before a Judge, I will readily allow these Sights are worthy of the Attendance of the younger Parts of Mankind, once at least, where it may be done with Safety, and without too great Hazard or Expence. Most of these are Things which are not often repeated, and it is fit that the Curiosity of the Eyes would be so far gratified as to give People once in their Lives an Opportunity of knowing what these Things are, that their Minds may be furnished with useful Ideas of the  
World

World of Nature or Art, and with some Notion of the great and uncommon Scenes and Appearances of the civil Life. But for Children to haunt every publick Spectacle, to attend with Constancy every Lord-Mayor's Show, to seize every Opportunity of repeating these Sights, suffering nothing to escape them that may please their Senses, and this too often without any Regard to their Religion, their Virtue, or their Health, this is a Vanity which ought to be restrained by those to whom God and Nature hath committed the Care of their Instruction, and who have a just and natural Authority over them. But of this and some other Subjects akin to it, I may have Occasion to speak more in the following Parts of this Discourse, when I professedly treat on the Article of Restraint.

THUS I have shown how the Appetites and Inclinations of Children should be put under Discipline, and how they  
may

may be taught *Self-Government* in this Respect.

4. THE *Passions* or *Affections* are the last Thing which I shall mention: These appear very early in Children to want a Regulation and Government. They *love* and *bate* too rashly, and with too much Vehemence; they *grieve* and *rejoice* too violently and on the sudden, and that for mere Trifles; their *Hopes* and *Fears*, their *Desires* and their *Aversions*, are presently raised to too high a Pitch, and upon very slight and insufficient Grounds. It becomes a wise Parent to watch over these young Emotions of their Souls, and put in a Word of prudent Caution as often as they observe these Irregularities.

LET Children be taught early that the little Things for which they are so *zealous*, for which they *grieve* or *rejoice* so impetuously, are not worthy of these Affections of their Souls; shew them the Folly of being so *fond* of their Trifles,

fles, and of *vexing* and *growing fretful* for the Loss of them. Inform them what a Happiness it is to have few *Desires* and few *Aversions*, for this will preserve them from a Multitude of Sorrows, and keep their Temper always serene and calm : Perswade them never to raise their *Hopes* very high of Things in this World, and then they will never meet with great Disappointments. Teach them Moderation in all these Workings of their Spirits, and inform them that their Passions should never be laid out thus on Objects which do not deserve them, nor rise higher than the Occasion requires.

TEACH bashful and timorous Children that they need be *ashamed* of nothing but what is Evil ; that they should *fear* God in the first Place, and serve him, and then they need not be *afraid* of Men, or of any Thing that threatens Mischief to them ; for the Almighty God will be their Friend and Defence.

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Engage

Engage their Fear and their Love in the first Place on God, the most proper and supreme Object of them; let their Hopes, their Joys, and their Sorrows, as soon as possible, be tinged with Religion: Set their young Affections at work on the most needful and important Objects of them in early Life, and this will have a sweet and powerful Influence on the better Regulation of them with regard to all sensible Things.

ABOVE all, let them know that they must govern their *Anger*, and not let it break out on every slight Occasion. It is *Anger* that is eminently called *Passion* among Children, and in the Language of common Life. This therefore should eminently have a constant Guard set upon it. Shew them how unreasonable and unmanly a Thing it is, to take Fire at every little Provocation: How honourable and glorious to forgive an Injury; how much  
like

like God, and like the best of Men. Let them know what Solomon would inform them, that *the Patient in Spirit is better than the Proud in Spirit: That he that is slow to Anger is better than the Mighty, and he that ruleth his Spirit better than he that taketh a City.* Teach them to put away their little Quarrels and Resentments, and to forget and bury them in Love. Let them be put in Mind that though *Anger* may happen to rise a little in a good Man, yet it *rests* or abides only in the *Bosom of a Fool*; and therefore they should never grow sullen, nor let the Sun go down upon their *Wrath*.

THE Occasions of Childish Resentment, and the risings of Anger, are ready to return often, and therefore they should often have such Warnings given them, and such Instructions repeated. Tell them how lovely a Thing it is to be meek and free from Passion, and how much such Children are be-

loved of all : Instruct them how much it tends to their own Peace, to suffer nothing to ruffle and discompose them : And when their little Hearts are ready to swell again, and grow big within them, and their Wrath takes sudden Fire, put in some pretty soft Word to cure the Return of this inward Swelling, to quench the new Flame that is kindling in their Bosom, and to assuage the rising Storm. Teach them by Degrees to get an habitual Conquest over this Disorder of Nature in Youth, and you will lay a Foundation for their Deliverance, from a thousand Mischiefs in the following Years and Events of Life.

THIS shall suffice for the third Head of *Instruction*, which relates to *Self-Government* : I have dwelt the longer upon it, because it is of so great and evident Importance towards the Ease and Happiness of Life, as well as so considerable a Part of Religion ; and

Men

Men can hardly ever get so successful a Victory over themselves, unless they begin when they are Children.

S E C T. IV.

*The common Arts of Reading and Writing.*

**T**HE next Thing that I shall mention as a Matter of Instruction for Children, is the *common Arts of Reading, Spelling and Writing.*

WRITING is almost a divine Art, whereby Thoughts may be communicated without a Voice, and understood without Hearing: To these I would add some small Knowledge of *Arithmetick* or *Accounts*, as the Practice of it is in a Manner so universal in our Age, that it does almost necessarily belong to a tolerable Education.

THE Knowledge of *Letters* is one of the greatest Blessings that ever God bestowed on the Children of Men: By this Means Mankind are enabled to preserve the Memory of Things done in their own Times, and to lay up a rich Treasure of Knowledge for all succeeding Generations.

By the *Art of Reading* we learn a thousand Things which our Eyes can never see, and which our own Thoughts would never have reached to: We are instructed by Books in the Wisdom of antient Ages; we learn what our Ancestors have said and done, and enjoy the Benefit of the wise and judicious Remarks which they have made thro' their whole Course of Life, without the Fatigue of their long and painful Experiments. By this Means, Children may be led, in a great Measure, into the Wisdom of old Age. It is by the *Art of Reading* that we can sit at Home, and acquaint ourselves what has  
been

Sect. 4. *Reading and Writing.* 55

been done in the distant Parts of the World. The Histories and the Customs of all Ages and all Nations, are brought, as it were, to our Doors. By this Art we are let into the Knowledge of the Affairs of the *Jews*, the *Greeks*, and the *Romans*, their Wars, their Laws, and their Religion; and we can tell what they did in the Nations of *Europe*, *Asia* and *Africa*, above a thousand Years ago.

BUT the greatest Blessing that we derive from *Reading*, is the Knowledge of the Holy Scriptures, wherein God has conveyed down to us the Discoveries of his Wisdom, Power and Grace, through many past Ages, and whereby we attain the Knowledge of *Christ*, and of the Way of Salvation by a Mediator.

IT must be confessed that in former Ages, before *Printing* was invented, the *Art of Reading* was not so common even in polite Nations, because

Books were much more costly, since they must be all written with a Pen, and were therefore hardly to be obtained by the Bulk of Mankind : But since the Providence of God has brought *Printing* into the World, and Knowledge is so plentifully diffused through our Nation at so cheap a Rate, it is a Pity that any Children should be born and brought up in *Great-Britain* without the *Skill of Reading* ; and especially since by this Means, every one may see with his own Eyes, what God requires of him in order to eternal Happiness.

THE *Art of Writing* also is so exceeding useful, and is now grown so very common, that the greatest Part of Children may attain it at an easy Rate : By this Means we communicate our Thoughts, and all our Affairs to our Friends, at never so great a Distance : We tell them our Wants, our Sorrows, and our Joys, and interest them in our  
Concerns

Concerns as though they were near us. We maintain Correspondence and Traffick with Persons in distant Nations, and the Wealth and Grandeur of *Great Britain* is maintained by this Means. By the *Art of Writing* we treasure up all Things that concern us in a safe Repository; and as often as we please, by consulting our Paper Records, we renew our Remembrance of Things that relate to this Life, or the Life to come: And why should any of the Children of Men be debarred from this Privilege, if it may be attained at a cheap and easy Rate, without intrenching upon other Duties of Life, and without omitting any more necessary Business that may belong to their Station.

I MIGHT add here also, *true Spelling* is such a Part of Knowledge as Children ought to be acquainted with, since it is a Matter of Shame and Ridicule in so polite an Age as ours, when

Persons who have learned to handle the Pen, cannot write three Words together without a Mistake or Blunder, and when they put Letters together in such an aukward and ignorant Manner, that it is hard to make Sense of them, or to tell what they mean.

ARITHMETICK, or the *Art of Numbers*, is, as was observed before, to be reckoned also a necessary Part of a good Education. Without some Degrees of this Knowledge, there is indeed no Traffick among Men. And especially it is more needful at present, since the World deals much more upon Trust and Credit, than it did in former Times; and therefore the Art of keeping Accounts is made, in some Measure, necessary to Persons even in meaner Stations of Life, below the Rank of Merchants or great Traders. A little Knowledge of the Art of Accounts is also needful, in some measure, in order to take a true Survey, and make a  
just

just Judgment of the common Expenses of a Person or a Family : But this Part of Learning, in the various Degrees of it, is more or less useful and needful, according to the different Stations and Businessses for which Children are designed.

As the Sons of a Family should be educated in the Knowledge of *Writing, Reading, Spelling and Accounts*, so neither should the Daughters be trained up without them. *Reading* is as needful for one Sex as the other : Nor should Girls be forbid to handle the *Pen*, or to cast up a few Figures, since it may be very much for their Advantage, in almost all Circumstances of Life, except in the very lowest Rank of Servitude, or hard Labour. And I beg Leave here to intreat the female Youth, especially those of better Circumstances in the World, to maintain their Skill in *Writing* which they have already learned, by taking every Occasion

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sion to exercise it: And I would fain persuade them to take Pains in acquainting themselves with *true Spelling*, the want of which, is one Reason why many of them are ashamed to *write*; and they are not ashamed to own and declare this, as though it were a just and sufficient Excuse for neglecting and losing the Use of the Pen.

S E C T. V.

*Of a Trade or Employment.*

**I**N a good Education it is required also that Children, in the common Ranks of Life, be brought up to the *Knowledge of some proper Business or Employment for their Lives; some Trade or Traffick, Artifice or Manufacture*, by which they may support their Expences, and procure for themselves the *Necessaries of Life*, and by which they  
may

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may be enabled to provide for their Families in due Time. In some of the *Eastern* Nations, even Persons of highest Rank are obliged to be educated to some Employment or Profession: And perhaps that Practice has many Advantages in it: It engages the younger Years in Labour and Diligence, and secures from the mischievous Effects of Sloth, Idleness, Vanity, and a thousand Temptations.

IN our Nation, I confess it is a Custom to educate the Children of Noblemen, and the eldest Sons of the Gentry, to no proper Business or Profession, but only to an Acquaintance with some of the Ornaments and Accomplishments of Life, which I shall mention immediately. But perhaps it would be far happier for some Families, if the Sons were brought up to Business, and kept to the Practice of it, than to have them exposed to the pernicious Inconveniences of a sauntering and idle Life,  
and

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and the more violent Impulse of all the corrupt Inclinations of Youth.

HOWEVER it is certain, that far the greater Part of Mankind must bring up their Children to some regular Business and Profession, whereby they may sustain their Lives, and support a Family, and become useful Members to the State. Now in the Choice of such a Profession or Employment for Children, many Things are to be consulted.

(1.) *THE Circumstances and Estate of the Parent*; whether it will reach to place out the Child as an Apprentice, to provide for him Materials for his Business or Trade, and to support him till he shall be able to maintain himself by his Profession. Sometimes the Ambition of the Parent and the Child, hath fixed on a Trade far above their Circumstances; in Consequence of which, the Child hath been exposed to many Inconveniencies, and the Parent to many Sorrows.

(2.) *THE*

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(2.) *THE Capacity and Talents of the Child must be also considered.* If it be a Profession of hard Labour; hath the Child a healthy and firm Constitution, and Strength of Body equal to the Work? If it be a Profession that requires the Exercise of Fancy, Skill and Judgment, or much Study and Contrivance; then the Question will be, Hath the Lad a Genius capable of thinking well, a bright Imagination, a solid Judgment? Is he able to endure such an Application of Mind, as is necessary for the Employment?

(3.) *THE Temper and Inclination of the Child must be brought into this Consultation, in order to determine a proper Business for Life.* If the daily Labour and Business of a Man be not agreeable to him, he can never hope to manage it with any great Advantage or Success. I knew a *Bricklayer* who professed that he had always an Aversion to the Smell of *Mortar*: And I was  
acquainted

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acquainted once with a Lad who begun to learn *Greek* at School, but he complained it did not agree with his Constitution. I think the first of these ought to have been brought up to work in Glass or Timber, or any Thing rather than in Bricks : As for the other, (to my best Remembrance) he was wisely disposed of to a Calling wherein he had nothing to do with *Greek*.

AND here I would beg Leave to desire that none might be encouraged to pursue any of the learned Professions, *i. e.* *Divinity*, *Law* or *Physick*, who have not the Signs of a good Genius, who are not patient of long Attention and close Application to Study, who have not a peculiar Delight in that Profession which they choose, and withal a pretty firm Constitution of Body, for *much Study is a Weariness to the Flesh*, and the Vigour of Nature is sooner impaired by laborious Thoughtfulness, than by the Labour of the Limbs.

(4.) IT

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(4.) It should be also the solicitous and constant Care of Parents, when they place out their Children in the World, to seek out Masters for them who profess serious Religion, who practise all moral Virtues, and keep good Orders and good Hours in their Family. The Neglect of this Concern, has been the Ruin of a thousand Youths in our Day; and notwithstanding the sensible Mischief arising from this Negligence, yet there is still too little Care taken, in a Matter of so great Importance \*.

THUS much for this Part of the *Education of Sons*. But you will say then, What

\* This Danger arises in a great Degree, from the immoderate Love of Pleasure, which so generally prevails, and leads Masters into Parties and Engagements, especially on the Lord's Day; which not only occasions the Neglect of religious Instruction, and Family Prayer on the Evening of it, but sets an Example to Servants, which they think themselves authorized to follow, tho' it be generally to their own Destruction.

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What Business of Life must Daughters be brought up to? I must confess, when I have seen so many of the Sex, who have lived well in the Time of their Childhood, grievously exposed to many Hardships and Poverty upon the Death of their Parents, I have often wished, there were more of the Callings or Employments of Life, peculiarly appropriated to *Women*, and that they were regularly educated in them, that there might be a better Provision made for their Support. What if all the Garments which are worn by Women, were so limited and restrained in the Manufacture of them, that they should all be made only by their own Sex? This would go a great Way toward Relief in this Case; And what if some of the easier Labours of Life were reserved for them only? But this is not my Province.

HOWEVER it may be to this Matter, it is the Custom of the Nation, and

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and indeed it hath been the Custom of most Nations and Ages, to *educate Daughters* in the Knowledge of Things that relate to the Affairs of the Household, to Spin and to use the Needle, both for making Garments, and for the Ornaments of Embroidery: They have been generally employed in the Preparation of Food, in the regular Disposal of the Affairs of the House for the Conveniencies and Accommodations of human Life, in the Furniture of the Rooms, and the Elegancies of Entertainment. *Sarah made ready three Measures of Meal and kneaded it, and made Cakes upon the Hearth, Gen. xviii. 6. And the Women of Israel that were wise-hearted, did spin with their Hands both Blue, and Purple, and Scarlet, and fine Linen for the Tabernacle, Exod. xxxv. 25, Women shall bake your Bread, Lev. xxvi. 16. Women sew Pillows and make Kerchiefs, Ezek. xiii. 18. Which Words, though perhaps they*  
are

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are a Metaphor in that Text, yet denote the Office or Work of Women.

*And Dorcas made Coats and Garments for the Poor,* Acts ix. 36. 39. I might cite many antient Heathen Authors, to prove the same Thing among the *Greeks* and *Romans*, if it were needful.

SOME of these Things are the constant Labours and Cares of Women in our Day, whereby they maintain themselves: The most laborious Parts of them belong to the Poor. And it is the Opinion of the best Judges that, even in superior and wealthy Circumstances, every Daughter should be so far instructed in them, as to know when they are performed aright, that the Servant may not usurp too much Power, and impose on the Ignorance of the Mistress. Nature and Providence seem to have designed these Offices for the Sex in all Ages, and in all Nations, because while the Men are engaged in harder and more robust Labours,  
and

and are often called abroad in Business, the Women are more generally accustomed to keep House, and dwell at Home; and the Word of God, as well as the Custom of human Life, recommends it. *Tit. ii. 5. 1 Tim. v. 14.*

## S E C T. VI.

*Rules of Prudence.*

**A**LL Children should have some Instruction given them *in the Conduct of human Life, some necessary Rules of Prudence*, by which they may regulate the Management of their own Affairs, and their Behaviour towards their Fellow-Creatures. Where all other Sorts of Knowledge are conferred upon Children, if this be wanting, they make but a contemptible Figure in the World, and plunge themselves into many Inconveniences.

SOME

SOME of these *Rules of Prudence* are of a *general* Nature, and necessary at all Times, and upon all Occasions: Others are more *particular*, and proper to be used according to the various Occurrences of Life.

IF I were to enquire, what are the *Foundations of human Prudence*, I should rank them under these three Heads.

1. *A Knowledge of ourselves.* Here every one should be taught to consider within himself, what is my Temper and natural Inclination; what are my most powerful Appetites, and my prevailing Passions; what are my chief Talents and Capacities, if I have any at all; what are the Weaknesses and Follies to which I am most liable, especially in the Days of Youth; what are the Temptations and Dangers that attend me; what are my Circumstances in the World; and what my various Relations to Mankind round about me; what are my constant, and what my  
occa-

occasional Duties ; what are the inward or outward Advantages that attend me, or the Disadvantages under which I labour. A wise and just Survey of all these Things, and keeping them always in Mind, will be of unspeakable Use to us in the Conduct of Life, that we may set our chief Guard upon our weak Side, and where our greatest Dangers lie ; that we may employ our Talents aright, and seize all Advantages to improve them for the best Purpose, and proceed in the shortest Way to Piety, Usefulness and Peace.

2. *THE Knowledge of Mankind* is also necessary to acquire Prudence. And here young Persons should not only be taught what is the general Nature and Capacity, the Virtues, and the Vices, and the Follies of Mankind ; but they should be informed also, or at least should be taught to observe more particularly, what are the peculiar Tempers, Appetites, Passions, Powers, good  
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and evil Qualities of the Persons with whom they have most to do in the World ; that they may learn to behave wisely, with regard to others, and that they may make a proper Improvement of all the brighter and darker Characters which they observe amongst Men, both for their own Advantage, and for the Benefit of their Fellow-Creatures. This may have a happy Influence to lead them to avoid the Vices and Follies which have plunged others into Mischief, to imitate the Virtues of those who have behaved well in Life, and to secure themselves from many Dangers and Miseries, as well as to pity the Weaknesses and Sorrows of Mankind, and afford them a willing and cheerful Relief.

3. *THE Knowledge of the Things of the World, and the various Affairs of human Life, must be included as one of the chief Foundations of Prudence.* It would be endless to run over Particulars

lars of this Kind ; but in a special Manner young Persons should apply themselves to know those Things which most nearly concern them, and which have the most immediate Relation to their own Business and Duty, to their own Interest and Welfare : And it is a valuable Part of Wisdom to neglect other Things, and not to waste our Time and Spirits in them, when they stand in any Competition with our proper and most important Work, whether we consider ourselves as Men, or as Christians.

SOLOMON tells us, *Eccles. iii. 1, 17. and viii. 5, 6. There is both Time and Judgment for every Work, and for every Purpose under the Heaven : And that a wise Man's Heart discerneth both Time and Judgment, i. e. he judgeth well concerning what is to be done, and the Time when to do it : And therefore the Misery of Man is great upon him, because he knows not this Time*

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and *Judgment*, he doth neither discern what is proper to be done, nor the proper Season of doing it. *Prudence* consists in judging well what is to be said, and what is to be done, on every new Occasion; when to lie still, and when to be active; when to keep Silence, and when to speak; what to avoid, and what to pursue; how to act in every Difficulty; what Means to make use of to compass such an End; how to behave in every Circumstance of Life, and in all Companies; how to gain the Favour of Mankind, in order to promote our own Happiness, and to do the most Service to God, and the most Good to Men, according to that Station we possess, and those Opportunities which we enjoy.

For this Purpose there is no Book better than the *Proverbs of Solomon*. Several of the first Chapters seem to be written for young Men under the Name of *Solomon's Son*: And all the rest of them

them should be made familiar to Youth by their frequent Converſe with them, and treaſuring them up in their Head and Heart.

AMONG human Writings of this Kind, perhaps the Book called *Ecclesiasticus*, though it be among the *Apo-cryphal* Writings, is equal to the beſt of the Antients. And among the Moderns, I know not a better Collection than the little Book of *Directions, Counſels and Advices*, publiſhed by Dr. Fuller, for the Uſe of his Son; though I could wiſh he had rendered it more univerſally acceptable to all Readers, by avoiding ſome Severities on the other Sex, and that he had ſpared his little Railleries on the Name of *Saints*, though thoſe offensive Sentences are but few.

## S E C T. VII.

*The Ornaments and Accomplishments of  
Life.*

**T**HE last Part of *Instruction*, which I include in the Idea of a good Education, is an *Instruction of Youth, in some of the useful Ornaments and Accomplishments of Life.*

IT has been the Custom of our Nation, for Persons of the middle and the lower Ranks of Life, who design their Children for Trades and Manufactures, to send them to the *Latin* and *Greek* Schools. There they wear out four or five Years of Time, in learning a Number of strange Words, that will be of very little Use to them in all the following Affairs of their Station: And this very Learning also is generally taught in a very tiresome and most irrational

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rational Method, when they are forced to learn *Latin* by Grammars and Rules written in that unknown Tongue. When they leave the School, they usually forget what they have learned, and the chief Advantage they gain by it, is to spell and pronounce hard Words better, when they meet them in *English*: Whereas this Skill of *Spelling* might be attained in a far shorter Time, and at an easier Rate, by other Methods \*, and much of Life might be saved and improved to better Purposes.

As for the Sons of those who enjoy more plentiful Circumstances in the World, they may be instructed in the *Latin* and *Greek* Languages, for several valuable Ends in their Station: And especially those who design the learned Professions, ought thoroughly to understand them: And such as pursue

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\* See my *Art of Reading and Writing*, Chap.  
21.

the Study of *Divinity*, must be acquainted also with *Hebrew* and *Chaldee*, that they may read the Old Testament in its original Language, as well as the New.

THE *French* is now-a-days esteemed also an Accomplishment to both Sexes. If they have Time enough, which they know not how to employ better, and a good Memory, I would not forbid it. There are several good Books written in that Language, which are not unworthy of our Perusal: And there are many Words now introduced in the *English* Language, borrowed and derived from thence, as well as from the *Latin* and *Greek*; so that it may not be improper for an *English* Gentleman to learn these Tongues, that he may understand his own the better. I add also, that if Persons have much Acquaintance with the *French* Nation, or have Occasion to converse with Foreigners at Court, or in the City, or  
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if they design to travel abroad, the *French* is a necessary Tongue, because it is so much spoken in *Europe*, and especially in Courts. But otherwise, there are so many of the valuable Writings of *French* Authors perpetually translated into *English*, that it is a needless Thing to go through much Difficulty, or take much Pains in attaining it. I am inclined to believe that, (except in the Cases abovementioned) few have found the Profit answer the Labour. As for those Persons who are bred up to traffick with other Nations, they must necessarily learn the Language of those Nations; and this I reckon not among their Accomplishments, but consider it rather as a Part of their proper Business in Life.

IN short, it is a Thing of far greater Value and Importance, that Youth should be perfectly well skilled in reading, writing, and speaking their native Tongue in a proper, a polite, and grace-

ful Manner, than in toiling among foreign Languages. It is of more Worth and Advantage to Gentlemen and Ladies, to have an exact Knowledge of what is decent, just and elegant in *English*, than to be a Critick in foreign Tongues. The very Knowledge of foreign Words should be improved to this Purpose: And in order to obtain this Accomplishment, they should frequently converse with those Persons and Books, which are esteemed polite and elegant in their Kind.

THUS far concerning the Knowledge of *Words*. But the Knowledge of *Things* is of much more Importance.

I. THE young Gentry of both Sexes, should be a little acquainted with *Logick*, that they may learn to obtain clear Ideas; to judge by Reason and the Nature of Things; to banish the Prejudices of Infancy, Custom and Humor; to argue closely and justly on any Subject; and to cast their Thoughts  
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and Affairs into a proper and easy Method.

2. SEVERAL Parts of *Mathematical* Learning are also necessary Ornaments of the Mind, and not without real Advantage: And many of these are so agreeable to the Fancy, that Youth will be entertained, and pleased in acquiring the Knowledge of them.

BESIDES the common *Skill in Accounts*, which is needful for a Trader, there is a Variety of pretty and useful Rules and Practices in *Arithmetick*, to which a Gentleman should be no Stranger: And if his *Genius* lie that way, a little Insight into *Algebra*, would be no Disadvantage to him. It is fit that young People of any Figure in the World, should see some of the Springs and Clues whereby skilful Men, by plain Rules of Reason, trace out the most deep, distant, and hidden Questions; and whereby they find certain Answers to those Enquiries, which at first View,

seem to lie without the Ken of Mankind, and beyond the Reach of human Knowledge. It was for want of a little more general Acquaintance with Mathematical Learning in the World, that a good *Algebraist* and a *Geometer* were counted Conjurers a Century ago, and People applied to them to seek for lost Horses and stolen Goods.

THEY should know something of *Geometry*, so far at least as to understand the Names of the various Lines and Angles, Surfaces and Solids; to know what is meant by a right Line or a Curve, a right Angle, and an Oblique, whether acute or obtuse: How the Quantity of Angles is measured, what is a Circle, a Semicircle, an Arch, a Quadrant, a Degree and Minute, a Diameter and Radius: What we mean by a Triangle, a Square, a Parallelogram, a Polygon, a Cube, a Pyramid, a Prism, a Cone, an Ellipsis or Oval, an Hyperbola, a Parabola, &c. and to know

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know some of the most general Properties of Angles, Triangles, Squares, and Circles, &c. The World is now grown so learned in *Mathematical Science*, that this Sort of Language is often used in common Writings, and in Conversation, far beyond what it was in the Days of our Fathers. And besides, without some Knowledge of this Kind, we cannot make any farther Progress toward an Acquaintance with the Arts of *Surveying*, *Measuring*, *Geography* and *Astronomy*, which are so entertaining and so useful an Accomplishment to Persons of a polite Education.

GEOGRAPHY and *Astronomy* are exceeding delightful Studies. The Knowledge of the Lines and Circles of the Globes of Heaven and Earth is counted so necessary in our Age, that no Person of either Sex is now esteemed to have had an elegant Education without it. Even Tradesmen, and the Actors

tors in common Life, should, in my Opinion, in their younger Years, learn something of these Sciences, instead of vainly wearing out seven Years of Drudgery in *Greek and Latin*.

It is of considerable Advantage as well as Delight for Mankind to know a little of the *Earth* on which they dwell, and of the *Stars and Skies* that surround them on all Sides. It is almost necessary for young Persons (who pretend to any Thing of Instruction and Schooling above the lowest Rank of People) to get a little Acquaintance with the several Parts of the *Land and the Sea*, that they may know in what Quarter of the World the chief Cities and Countries are situated; that at the Mention of the Word *Copenhagen*, they may not grossly blunder and expose themselves, (as a certain Gentleman once did) by supposing it to be the Name of a *Dutch* Commander. Without this Knowledge we cannot read any  
History

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History with Profit, nor so much as understand the common News-Papers.

It is necessary also to know something of the *heavenly Bodies*, and their various Motions, and Periods of Revolution, that we may understand the Accounts of Time in past Ages, and the Histories of ancient Nations, as well as know the Reasons of Day and Night, Summer and Winter, and the various Appearances and Places of the Moon and other Planets, Then we shall not be terrified at every Eclipse, nor presage and foretel publick Desolations at the Sight of a Comet: We shall see the Sun covered with Darkness, and the full Moon deprived of her Light, without foreboding Imaginations that the Government is in Danger, or that the World is come to an End. This will not only encrease rational Knowledge, and guard us against foolish and ridiculous Fears, but it will amuse the Mind most agreeably; and

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it has a most happy Tendency to raise in our Thoughts the noblest and most magnificent Ideas of God, by the Survey of his Works, in their surprising Grandeur and divine Artifice.

3. *NATURAL Philosophy*, at least in the more general Principles and Foundations of it, should be infused into the Minds of Youth. This is a very bright Ornament of our rational Natures, which are inclined to be inquisitive into the Causes and Reasons of Things. A Course of Philosophical Experiments is now frequently attended by the Ladies as well as Gentlemen, with no small Pleasure and Improvement. God and Religion may be better known, and clearer Ideas may be obtained of the amazing Wisdom of our Creator, and of the Glories of the Life to come, as well as of the Things of this Life, by the rational Learning, and the Knowledge of Nature, that is now so much in Vogue. If I were to recommend  
a Book

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a Book or two on this Subject, which may usefully be read by the Ladies as well as Gentlemen, I know of none better than Mr. Ray's Wisdom of God in the Creation, Dr. Derham's Discourses on the same Subject, the Archbishop of Cambray's Treatise of the Existence of God, at least to the fiftieth Section, Nieuenteit's Religious Philosopher, and Dr. Mather's Christian Philosopher. These Things will enlarge and refine the Understanding, improve the Judgment, and bring the Faculty of Reasoning into a juster Exercise, even upon all Manner of Subjects.

4. HISTORY is another Accomplishment of Youth, and Ornament of Education. The Narratives of the various Occurrences in Nations, as well as in the Lives of particular Persons, slide into younger Minds with Pleasure. These will furnish the Soul in Time with a Treasure of Knowledge, whence  
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to derive useful Observations, Inferences and Rules of Conduct. These will enable us to gratify our Acquaintance by rehearsing such Narrations at proper Seasons, and render our own Company agreeable and useful to Mankind.

5. NOR can our Education be called completely elegant, without something of *Poesy*, in so very polite an Age as this.

WHILE I mention some Knowledge of *Poesy* as a proper Ornament of Youth, I would not be understood as though I recommended *Verse-making* to every young Gentleman and Lady. It is an old Proverb that, *Poets are born, and not made*. And though I have been too far betrayed by an unguarded Inclination, into Attempts of this Kind, in some of my former Years, yet, while I sometimes repent of having laid out so many Days and Hours of a short Life in writing Verses, I will not encourage others to practise it, unless they  
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are blest with a brighter Genius, and find an insuperable Bent and Bias of Soul that way: And even then let it be a Diversion, and not a Business.

THE Thing therefore which I here recommend to Persons of a polite Education, is some Acquaintance with good Verse. To read it in the best Authors, to learn to know and taste and feel a fine Stanza, as well as hear it, and to treasure up some of the richest Sentiments and Expressions of the most admired Writers, is all that I mean in this Advice.

NOR is this a mere Amusement, or useless Embroidery of the Mind: It brightens and animates the Fancy with a thousand beautiful Images, it enriches the Soul with many great and sublime Sentiments and refined Ideas, it fills the Memory with a noble Variety of Language, and furnishes the Tongue with Speech and Expression suited to every Subject. It teaches the Art of  
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describing well, and of painting every Thing to the Life, and dressing up all the pleasing and the frightful Scenes of Nature and Providence, Vice and Virtue, in their proper Charms and Horrors. It assists us in the Art of Persuasion, it leads us into a pathetick Manner of Speech and Writing, and adds Life and Beauty to Conversation.

How often have we been enabled to gild a gloomy Hour of Life, and to soften a rough and painful Occurrence, by meditating and repeating the Lines of some great Poet? Between the Colours and the Harmony that belong to Verse, our Senses and our Souls are sometimes sweetly entertained in a solitary Retirement; and sometimes we entertain our Friends agreeably, we regale them as with Musick and Painting at once, and gladden the whole Company.

BUT Poetry hath still some sublimer Powers. It raises our dying Religion  
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to a heavenly Degree, and kindles a Flame of holy Love and Joy in the Heart. If the Memory be well stored with devout Songs, we shall never be at a Loss for Divine Meditation: We may exalt the Praises of God and our Saviour at all Times, and feel our Souls borne up as on the Wings of Angels, far above this dusky Globe of Earth, till we have lost all its flattering Vanities, and its painful Vexations. Poetry was first designed for the Service of Religion, and dedicated to the Temple. *Moses* and *David* made divine and illustrious Use of it. The royal Psalmist is raised on the Wing of Inspiration and sacred Verse far above the Level of the *Jewish* Ceremonies and Shadows, and converses with heavenly Things, and sheds abroad the Glories of the future *Messiah*, amidst the Raptures of his sublime and inimitable Poetry.

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BUT it is Time to descend and mention some of the *Accomplishments of animal Nature*. The first of this Kind, and perhaps the nearest to *Poesy*, is the *Art of Singing*. A most charming Gift of the God of Nature, and designed for the Solace of our Sorrows, and the Improvement of our Joys. Those young Persons who are blest with a musical Ear and Voice, should have some Instruction bestowed on them, that they may acquire this delightful Skill. I am sorry that the greatest Part of our Songs, whereby young Gentlemen and Ladies are taught to practise this Art, are of the amorous Kind, and some of them polluted too. Will no happy Genius lend a helping Hand to rescue Musick from all its Defilements, and to furnish the Tongue with nobler and more refined Melody? But *Singing* must not be named alone.

VARIOUS *Harmony both of the Wind and String*, were once in Use in Divine Worship,

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Worship, and that by Divine Appointment. It is certain then that the Use of these Instruments in common Life is no unlawful Practice, though the New Testament has not ordained the Use of it in evangelical Worship. But if the Voice be happily capable of this Art, it is preferable to all Instruments fashioned and composed by Man: This is an Organ formed and tuned by God himself. It is most easily kept in Exercise; the Skill is retained longest, and the Pleasure transcends all the rest. Where an Ode of noble and seraphick Composure is set throughout to Musick, and sung by an artful Voice, while the Spirit at the same Time enjoys a devout Temper, the Joys of the Soul and the Sense are united, and it approaches to the scriptural Ideas of the celestial State. Happy the Youth who has a bright and harmonious Constitution, with a pious Turn of Soul, a chearful Spirit,  
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and a Relish of sacred Melody! He takes a frequent Flight above this lower World, beyond the Regions of Sense and Time; he joins the Consort of the heavenly Inhabitants, and seems to anticipate the Business and the Blessedness of Eternity.

SHALL I be allowed after this to mention *Drawing* and *Painting*, as agreeable Amusements for polite Youth? Where the Genius leads that Way, it is a noble Diversion, and improves the Mind. Nature has her Share in this, as well as in *Poesy*; where Nature inclines, let polite Youth be taught to sketch a little on a Paper, let them have at least some Taste of these Arts, some Capacity of being pleased with a curious Draught, a noble Painting, an elegant Statue, and fine Resemblances of Nature. This is an ingenious and a graceful Acquirement. Mr. *Richardson's* Essay on the Theory of Painting, is the best Book that I know on  
that

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that Subject, and sufficient to give a young Gentleman a general Knowledge of the Art.

SHALL I now name the Art of *Fencing*, and of *riding the managed Horse*, as an Accomplishment for Gentlemen? These are Exercises of a healthy Kind, and may be useful in human Life. Shall I speak of *Dancing*, as a modish Accomplishment of both Sexes? I confess I know no Evil in it. This also is a healthful Exercise, and it gives young Persons a decent Manner of Appearance in Company: It may be profitable to some good Purposes, if it be well guarded against all the Abuses and Temptations that may attend it. It was used of old, in sacred and civil Rejoicings. *Exod. xv. 20, 21. 1 Sam. xviii. 6. 2 Sam. vi. 14.* It is certainly an Advantage to have the Body formed early to graceful Motion, to which the Art of Dancing may contribute. But where it is much beloved  
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and indulged, it has most sensible Dangers, especially mixed Dancing. It leads Youth too often and too early into Company ; it may create too much Forwardness and Assurance in the Sex, whose chief Glory is their Modesty ; it may kindle vain and vicious Inclinations, and raise in young Minds too great a Fondness for the excessive Gaieties, and licentious Pleasures of the Age.

IN all these Affairs, a wise Parent will keep a watchful Eye upon the Child, while he indulges it in these Gratifications of Youth and Inclination : A wise Parent will daily observe, whether the Son, or the little Daughter, begin to be too much charmed with any of the gay Ornaments and Amusements of Life ; and, with a prudent and sacred Solitude, will take Care lest any of them intrench on the more necessary and more important Duties of Life and Religion. And according to this View of Things, the  
Parent's

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Parent's Hand will either give a looser Rein to the Pursuit of these Exercises, or will manage the Propensities of the Child, with a needful and becoming Restraint.

BUT among all the Accomplishments of Youth, there is none preferable to a decent and agreeable Behaviour among Men, a modest Freedom of Speech, a soft and elegant Manner of Address, a graceful and lovely Deportment, a chearful Gravity and good Humor, with a Mind appearing ever serene, under the ruffling Accidents of human Life: Add to this a pleasing Solemnity and Reverence when the Discourse turns upon any Thing sacred and divine, a becoming Neglect of Injuries, a Hatred of Calumny and Slander, a Habit of speaking well of others, a pleasing Benevolence and Readiness to do Good to Mankind, and special Compassion to the Miserable; with an Air and Countenance, in a na-  
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tural and unaffected Manner, expressive of all these excellent Qualifications.

SOME of these, I own, are to be numbered among the *Duties* and *Virtues* rather than among the *Ornaments* of Mankind: But they must be confessed to be *Ornaments* as well as *Virtues*. They are *Graces* in the Eye of Man as well as of God. These will bespeak the Affection of all that know us, and engage even an ill-natured World betimes in our Favour. These will enable the Youth of both Sexes, who are so happy to attain them, to enter upon the Stage of Life with Approbation and Love, to pass through the World with Ease (as far as Ease may be expected in so degenerate and unhappy a State of Things) to finish the Scenes of Action on Earth with Applause, and to leave behind them the Monument of a good Name, when their Bodies sleep in the Dust, and their Souls dwell with God.

S E C T.

S E C T. VIII.

*A Guard against evil Influences from  
Persons and Things.*

**I**T belongs also to a good Education, that *Children be guarded and secured (as far as possible) from all evil Influences and unhappy Impressions which they may be exposed to receive, both from Persons and Things.* I shall sufficiently explain this Direction by particular Instances.

LET not Nurses or Servants be suffered to fill their Minds with *silly Tales, and with senseless Rhimes*, many of which are so absurd and ridiculous, that they will not bear to be represented in a grave Discourse. The Imagination of young Creatures is hereby flattered and deceived: Their Reason is grossly

abused and imposed upon: And by this Means they are trained up to be amused with Follies and Nonsense, rather than to exercise their Understanding, which is the Glory of human Nature.

LET not any Persons that are near them, terrify their tender Minds with dismal *Stories of Witches and Ghosts, of Devils and evil Spirits, of Fairies, and Bugbears in the Dark.* This hath had a most mischievous Effect on some Children, and hath fixed in their Constitutions, such a rooted Slavery and Fear, that they have scarce dared to be left alone all their Lives, especially in the Night. These Stories have made such a deep and frightful Impression on their tender Fancies, that it hath enervated their Souls, it hath broken their Spirits early, it hath grown up with them, and mingled with their Religion, it hath laid a wretched Foundation for Melancholy and distracting Sorrows. Let these Sort of Informations

Sect. 8. *from Persons and Things.* 101

tions be reserved for their firmer Years, and let them not be told in their Hearing, till they can better judge what Truth or Reality there is in them, and be made sensible how much is owing to Romance and Fiction.

NOR let their little Hearts be frightened at three or four Years old, with *shocking and bloody Histories, with Massacres and Martyrdoms, with Cuttings and Burnings, with the Images of horrible and barbarous Murders, with Racks and red hot Pincers, with Engines of Torment and Cruelty, with mangled Limbs, and Carcasses drenched in Gore.* It is Time enough, when their Spirits are grown a little firmer, to acquaint them with these Madnesses, and Miseries of human Nature. There is no need that the History of the holy Confessors and Martyrs, should be set before their Thoughts so early, in all their most ghastly Shapes and Colours. These Things, when they are a little

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older,

older, may be of excellent Use to discover to them the wicked and bloody Principles of Persecution both among the *Heathens* and the *Papists*; and to teach them the Power of the Grace of *Christ*, in supporting these poor Sufferers under all the Torments which they sustained, for the Love of God and the Truth.

LET their Ears be ever kept from all *immodest Stories*, and from wanton Songs: From Riddles and Puns, with double Meanings, and foul Intentions: Let them not be suffered to read wanton Jest, or amorous Romances: And due Care should be taken, to remove all Books out of their Way, that may defile their Imagination, or teach them the Language or the Sentiments of Impurity. Nor let their Eyes be entertained with lewd and unclean Pictures, and Images of Things or Actions, that are not fit to be exposed. These Things indeed, have too often an unhappy Influence

Sect. 8. *from Persons and Things.* 103

fluence to corrupt the Fancy and the Manners; and in riper Years have been the Occasion of numberless Mischiefs: But especially they should be kept far away from the Sight, or Hearing of Children, lest too deep and dangerous Impressions be made in those early Years of Life. Nothing but what is chaste, pure and innocent, should come within the Reach of their Eyes and Ears. Even the common Necessities and Actions of Nature, should be always expressed before them, in the most modest Forms of Speech, that our Mother-Tongue can furnish us with. In this Respect, (as the Poet says) Children should be treated with great Reverence.

*Maxima debetur pueris reverentia.*

IT is confessed, that Books of Anatomy, and other Parts of necessary Science, are proper to be written, and

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these may be consulted by Persons who are grown up to a due Age, especially by those, whose Profession requires it. There is also some Necessity of foul Narratives, where foul Crimes are committed, and ought to be publicly exposed, and brought to Justice and Punishment. As the Affairs of Mankind stand, these Things cannot always be avoided: But there is no Manner of Necessity that Children should read them, or rash unguarded Youth.

FOR some of the Reasons before mentioned, there should be a wise Conduct in shewing Children what Parts of the Bible they should read: For though the Word of God expresseth all Things with due Decency, yet there are some Things which have been found necessary to be spoken of in Scripture, both in the Laws of *Moses*, and in the Representation of the Wickedness of the *Gentiles* in the New Testament, in which adult Persons have been

been concerned, which there is no Necessity for Children to read and hear, and they may be passed over, or omitted among them. The *Jews* were wont to with-hold *Solomon's Song* from their Children, till they were thirty Years old: And the late pious and prudent Bishop *Tillotson* (in a Manuscript which I have seen) wishes that those Parts of the Bible, wherein there are some of the Affairs of Mankind expressed *too naturally* (as he calls it) were omitted in the publick Lessons of the Church: I think they may as well be excepted also out of the common Lessons of Children, and out of the daily Course of Reading in Family Worship.

LET Parents take as much Care as they can, in the *Choice of Companions and Play-fellows* for their Sons and their Daughters. It would be a happy Thing if Children, who are bred up in Schools, could be secured from the Company and evil Influence of other Children,

who curse and swear, who take the Name of God in vain, and use filthy and unclean Language. Masters and Mistresses should be very watchful and strict in their Inquiries, into the Behaviour of their Scholars of both Sexes, when they are out of their Sight, that if it were possible, there might not be one among them, whose Lips are impure or profane: For one diseased Sheep may infect the whole Flock. However, where Children find such Immorality practised by any of their Fellows, they should be taught to shew their utmost Abhorrence of it, and speedily forsake such pernicious Company.

SECT.

S E C T. IX.

*A Guard set on the Sports and Diversions of Children.*

**A**S Parents should take Care to have their Children employed in proper Learning and Business, so they should not think it beneath them to *concern themselves a little about their Sports and Recreations.* Human Nature, especially in younger Years, cannot be constantly kept intent on Work, Learning or Labour. There must be some Intervals of Pleasure, to give a Loose to the Mind, and to refresh the natural Spirits. Too long and intense a Confinement to one Thing, is ready to over-tire the Spirits of Youth, and to weaken the Springs of Activity by excessive Fatigue. It is an old Simile on this Occasion, and a very just one, that

that a Bow kept always bent, will grow feeble, and lose its Force. The alternate Successions of Business and Diversion, preserve the Body and Soul of Children in the happiest Temper: And Learning is more closely pursued, and Work better done, after some agreeable Relaxations. The young Creatures apply themselves to their Business, with new Vigour, after the Enjoyment of some pleasurable Release.

I CONFESS, it would be a considerable Advantage, if the various Parts of Learning and Business, in which Children are employed, were so happily contrived, that one might be, as it were, a Relaxation or Diversion, when the Mind is tired with the other: And if Children have a Taste and Relish of Reading and Improvement of the Mind, there is a rich Variety of Entertainment to be found in Books of Poetry, History, Accounts of the Wonders of Art and Nature, as well as ingenious Practices

Practices in mechanical and mathematical Affairs. It is happiest indeed, where this Relish is the Gift of Nature; yet Children may be trained up by wise and alluring Methods, to delight in Knowledge, and to choose such Sort of Recreations, especially in Winter Nights, and rainy Seasons, when they cannot enjoy the more active Diversions abroad. Yet, besides these, some other Sorts of Sports will generally be found necessary for Children of almost all Dispositions.

AND their Sports ought to be such as are in some Measure chosen by themselves, that they may be Matter of Delight, yet still under the Regulation of the Eye and Prudence of a Parent. No Sort of Play should be permitted wherein sacred Things become a Matter of Jest, or Merriment. No Sport should be indulged, wherein foul Language, ill Names, or Scandal, are practised; wherein there is any Violation  
of

of Modesty, or of the Rules of Decency and Cleanliness; nothing must be suffered wherein there is any Breach of the moral Precepts of the Law of God; wherein Cozening or Cheating, Falshood or Lying, are practised or allowed. They should be confined to Honesty, Justice, Truth and Goodness, even in their very Play.

THEY should not be permitted to use such Sporting, as may tend to discompose their Spirits, disorder their Nature, injure their Flesh, prejudice their Health, break their Limbs, or do Mischief to themselves, or each other. This should rather be the Play of Dogs or Horses, than of Children.

NOR should they ever be allowed to practise those Diversions that carry an Idea of Barbarity and Cruelty in them, though it be but to brute Creatures. They should not set up *Cocks* to be banged with Cudgels, thrown at them about *Shrovetide*; nor delight in giving  
a tedious

a tedious lingering Death, to a young Litter of *Dogs* or *Cats*, that may be appointed to be destroyed and drowned, lest they multiply too much in a House: Nor should they take Pleasure in pricking, cutting, or mangling young *Birds*, which they have caught, nor using any savage and bloody Practices towards any Creatures whatsoever; lest their Hearts grow hard and unrelenting, and they learn in Time to practise these Cruelties on their own Kind, and to murder and torture their Fellow-Mortals; or at least to be indifferent to their Pain and Distress, so as to occasion it without Remorse.

THEY should never be suffered to game for Money, nor even for their own Toys or Play-things, if they are costly and expensive: Many sore Inconveniences in riper Years, arise from such Indulgences. And indeed, no Recreations should be accounted lawful, but those, in which they can with Courage

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rage recommend themselves to God,  
and desire his Blessing upon them.

THOSE Children who are kept pretty close to Learning in a School, should be directed to pursue their Recreations, as much as may be, in the open Air; and to exercise their Limbs with Vigour and Activity, that their Growth and Health may not be impaired by Study, and too much Confinement to a Book. But in very foul Weather, or in long Winter Evenings (as I hinted before) they may be taught to seek such Diversions as may at once refresh and improve their Minds.

FOR want of this, in some Families the Games of *Draughts* and *Chess* are practised, and some other little Sports upon a Chess-Board, without any Stakes or Aim at Gain, beyond the mere Pleasure of Victory. In other Houses, *Cards* and *Dice* are introduced, for Want of better Recreations. The former of these, (*viz.*) *Draughts* and *Chess*, are  
innocent

innocent enough, and may wear off a heavy Hour, when the Mind or Body are unfit for Business: The latter have had the general Censure of our wise and pious Fathers, and there have been most unhappy Effects attending them: And indeed, these Games are seldom used, without depositing too much Money at the Stake, and this tends to engage the Passions with greater Vehemence, than the Nature of a *Recreation* can require, or should admit. But I leave it to those who are more skilful in casuistick Divinity, to prove them absolutely unlawful in the very Nature of the Game.

HOWEVER that be, I have often earnestly wished, that instead of all these Games, there were some more profitable Sports invented, for a long Evening, for a dull Hour, or a rainy Season: And I am well assured, that if some ingenious Mind, which is well skilled in mathematical Learning, and  
in

in Games, would but take Pains to contrive some such Diversions, there might be a much better Account given of the Hours of Leisure, and Remission of Business, by Persons of both Sexes, and of all Ages, than can be at present, for want of such useful and improving Recreations.

WHAT if *Cards* and *Dice* should be proved to be never so lawful in themselves, yet there might be various Inventions, of much more Advantage to Knowledge and Virtue, placed in the room of them. May not some little Tablets of Pastebord be made in Imitation of *Cards*, which might teach the unlearned several Parts of Grammar, Philosophy, Geometry, Geography, Astronomy, &c.

WHAT if on one Side of these Tablets, or Charts, a Town or City were named and described, and on the other Side, the County, Province, Kingdom, where that Town stands, with some  
geogra-

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geographical or historical Remark on it: And whosoever in Play draws the *Chart*, with the Town on it, should be obliged to tell the Country where it stands, and the Remark made on it?

WHAT if on one Side were a geometrical Figure, and on the other the Demonstration of some Property belonging to it?

WHAT if one Side bore the Name or Figure of any Piece of Money; and the other all the Multiples of it by the nine Digits, or as far as twelve? This would be useful for Children bred up to a Trade.

WHAT if the Figure of some Plant, Animal, Engine, or any Thing else in the World of Nature or Art, were printed on one Side; and on the other the Name of the Thing, which should be required to be spelled right by young Scholars, when they see the Figure, in order to teach them the Art of Spelling. And if to this were added some  
beau-

beautiful Expression or Description of the Thing, taken out of our best *English* Poets, to be repeated by him who draws the Chart which has the Figure on it?

OR if on one Side were a Word in *English*, and on the other the same Thing expressed in *Latin*, *Greek* or *French*, for those who learn these Languages.

OR if single Names of famous Men and Women, were on one Side; and the Reverse contained the History, or some short Account, of those Persons whose Names are so famous.

WHAT if in a Sheet of Paper, or a twopenny Book, were written a hundred Proverbs, or wise Sayings, collected out of Moralists, ancient and modern, relating to all the Virtues and Vices; and a Collection of the most eminent Examples of these Vices and Virtues were superadded: And if one or more solid Bodies of Wood of sixteen, twenty, or thirty-two flat Sides were

were formed with the Name of one Virtue or Vice inscribed on each Side; and by the trolling of this many-sided Toy, the uppermost Word, or Name, should be an Indication what Proverb, or what Example to require?

THERE have been, I confess, several Sorts of *Cards* invented with Proverbs, with various learned Figures, and mathematical Devices upon them: But, as far as I can learn, these have been but mere Pictures and Ornaments to the *Hearts* and *Diamonds*: These learned Devices and Figures have had no Share in the Game: The *Cards* are used like common *Cards* still, without any Manner of Improvement of any of the Gamesters in these Sciences. But what I propose is, a Contrivance to render these Words, or Figures, or Sentences, the very Implements or Engines of the Sport itself, without so much as the Form of any *Spade*, or *Club*,

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*Club, or Heart, or Diamond, drawn*  
*upon the Chart or Tablet.*

SOME of these Exercises and Diversions, if happily contrived, may not only be fit to entertain Children in their younger Years, but may usefully amuse them when they are grown up toward manly Age.

FOR my Part, I own myself to be so much unskilled in the various Games used among us, that I am not fit to contrive, nor capable of inventing such useful Pastime. But I wish some of the Sons of Ingenuity, had Science and Virtue so much at Heart, as to attempt such a Service to Mankind. And Parents should seek some Sort of delightful Employments or Recreations, for the leisure Hours of their Sons and their Daughters, when they are in the Stage of Youth, that they may be the more easily with-held from those Diversions of the present Age, which are so fashionable, and yet so dangerous.

AMONG

AMONG these dangerous and modish Diversions, I cannot forbear to mention *Midnight-Assemblies, Playhouses, Gaming-Tables* and *Masquerades*. Let Parents who would willingly see their Children walking in the Paths of Piety and Virtue, endeavour to guard their Inclinations from these enticing Amusements. The Religion and Conscience of many a well-inclined Youth, have been exposed to great and imminent Danger, among those Scenes of Vanity and Folly, to say no worse. My Business is not to rail at them, though some of my Readers will hardly forgive me that I deal with them so tenderly, and give them Names of so soft a Sound. But this must be confessed, that if Persons of Piety frequent them, they too much risque their Character and their Innocence, and expose their Virtue and their Piety to great and needless Temptations: Or at least, by giving the Sanction of their Presence  
at

at such Places, and on such Occasions, may make themselves accessary to the Ruin of those who may be less fortified against their ensnaring Tendency.

YET some of these Diversions and Amusements, are so charming to many a young thoughtless Creature, that no Risque is thought too great to run, if they may but please their Ears and their Eyes, and gratify their idle and vain Inclinations. Hence these *Houses of Pleasure* are filled and frequented: Hence the *Theatres* are crowded, and *Gaming-Rooms* attended by Multitudes of Youth, whose Parents have enjoyed the Blessing of a stricter Education: And though their Estate can scarce support the irregular Expence, yet they gratify their Children in these hazardous Recreations, and take no Pains to cure them of this pernicious Folly.

BUT the Children of our Age will pertly reply, "What, must we live  
" like No-body? Must we turn old  
" *Puritans*

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“ *Puritans* again? Must we look like  
“ Fools in Company, where there is  
“ scarce any Discourse but of *Plays*,  
“ *Operas* and *Masquerades*, of *Cards*,  
“ *Dice*, and *Midnight-Assemblies*? And  
“ pray what Sin is there in any of  
“ them?”

To this I answer, that I am very  
sorry to find that the Children of reli-  
gious Parents choose and delight in  
Company, where these Things are the  
chief Subject in Conversation. I fear  
lest God and Virtue, and the impor-  
tant Things of another World, are ut-  
terly banished out of such a visiting  
Room, where these Discourses are the  
chief Entertainment, and there is little  
Place found for any profitable Conver-  
sation, even about the most useful and  
valuable Affairs of this Life.

BUT, light as these pert Questions  
are, I will consider them one after an-  
other. You say first, Must we look  
like old *Puritans*? Must we live like

G

No-body?

No-body? No, my Friends, I am not perswading you to return to the Habit and Guise of your Ancestors, nor to transact your Visits, nor to model your Diversions by the Pattern of fourscore Years ago. There is a certain Fashion and Appearance of Things that belongs to every Age: Modes of Conversation, and Forms of Behaviour, are ever changing in this Life: And it is no improper Thing for Persons, according to their Rank and Figure in Life, to conform themselves to the present Customs, as far as they are innocent, and have no evil Influence upon Morality or Religion. But where any unhappy Customs prevail in the World, that make an Inroad upon your Piety, that endanger your Virtue, that break the good Order of religious Families, and are usually or always attended with some mischievous Consequences, surely in these Instances, it is better to look like a Puritan, and stand almost alone, than

than to follow the Multitude in the Road that leads to Iniquity and Mischief. A *Puritan*, or a *Separatist*, from the vain or dangerous Courses of a vicious World, is to this Day a Name of lasting Glory; though the Enemies of God and of your Ancestors, may cast it upon them, in a Way of Reproach. There are some Things in which you must dare to be singular, if you would be Christians, and especially in a corrupt and degenerate Age. A Sense of the Love of God secured to your Hearts, and an inward Peace of Conscience, will infinitely countervail the Enmity of the World, and overbalance the Reproaches of an ungodly Generation.

BESIDES, if the Families that profess Religion, and desire to preserve Piety amongst them, and to transmit it down to their Children's Children, would but heartily join together, in a resolved Abstinence from these hazardous Di-

versions, there would be no Need of any one of you to stand alone, and your Appearance on the Side of Virtue would not be singular. You might animate and support one another with publick Courage, and having God and Virtue on your Side, you might, in some Measure, bear down the Effrontery and Ridicule of an Age of Vice and Sensuality ; an Age, wherein Comedies and Masquerades, Gaming-Tables, and Midnight-Assemblies, are become the modish Diversions.

BUT still it may be said, *What Sin is there in any of them?* Bear with me then while I take them in Order one after another, and briefly give my Opinion concerning each of them.

I. LET us begin with the *Playhouse*. It is granted, that a dramatick Representation of the Affairs of human Life, is by no Means sinful in itself: I am inclined to think, that valuable Compositions might be made of this Kind,

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Kind, such as might entertain a virtuous Audience with innocent Delight, and even with some real Profit. Such have been written in *French*, and have, in Times past, been acted with Applause. But it is too well known, that the Comedies which appear on our Stage, and most of the Tragedies too, have no Design to set Religion or Virtue in its best Light, nor to render Vice odious to the Spectators. In many of them, Piety makes a ridiculous Figure, and Virtue is drest in the Habit of Folly; the sacred Name of God is frequently taken in vain, if not blasphemed; and the Man of flagrant Vice is the fine Gentleman, and the Poet's Favourite, who must be rewarded at the End of the Play.

BESIDES, there is nothing will pass on our Theatres, that has not the Mixture of some amorous Intrigue: Lewdness itself reigns and riots in some of their Scenes: Sobriety is put quite out

of Countenance, and Modesty is in certain Danger there: The Youth of serious Religion, that ventures sometimes into this infected Air, finds his Antidotes too weak to resist the Contagion. The Pleasures of the Closet and devout Retirement are suspended first, and then utterly vanquished by the overpowering Influence of the last Comedy: The Fancy is all over defiled, the vain Images rise uppermost in the Soul, and pollute the feeble Attempts of Devotion, till by Degrees, secret Religion is lost and forgotten: And in a little Time, the Playhouse has got so much the Mastery of Conscience, that the young Christian goes to Bed after the Evening Drama, with as much Satisfaction and Ease, as he used to do after Evening Prayer.

If there have been found two or three *Plays* which have been tolerably free from lewd and profane Mixtures, there are some Scores or Hundreds that  
have

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have many hateful Passages in them, for which no Excuse can be made. And when all the charming Powers of Poesy and Musick, are joined with the gayest Scenes and Entertainments, to assault the Senses and the Soul at once, and to drive out Virtue from the Possession of the Heart, it is to be feared, that it will not long keep its Place and Power there. What a *Prophet of their own* says of the *Court*, may with much more Truth and Justice be said of the *Theatre*.

It is a golden, but a fatal Circle,  
Upon whose magick Skirts a thousand Devils  
In chrystal Forms sit tempting Innocence,  
And beckon early Virtue from its Centre.

ANOTHER of the Poets of the Town, who made no great Pretences to Virtue, and who well knew the Qualities of the Theatre, and its mischievous Influence, writes thus of it,

It would be endless to trace all the Vice,  
 That from the Playhouse takes immediate Rise.  
 It is the unexhausted Magazine  
 That stocks the Land with Vanity and Sin.

—— By flourishing so long,  
 Numbers have been undone, both old and young:  
 And many hundred Souls are now unblest,  
 Which else had died in Peace, and found eternal  
 Rest.

As for any of my Friends who are  
 not yet convinced of the Justice of these  
 Censures, I intreat them to read what  
 Mr. Collier, Mr. Bedford, and Mr.  
 Lawe have written on this Subject.  
 And though I would by no Means jus-  
 tify and support every Remark they  
 have made, yet I think every Reader,  
 who has a modest and pious Soul, and  
 has the Cause of God and Virtue near  
 his Heart, will be a little afraid to give  
 his Presence there, lest he should seem  
 to encourage such Incentives to Iniqui-  
 ty and Profaneness: Or if he should go  
 thither

thither once, merely to see and know what it is, I will perswade myself, he will not make it his Practice, or frequent that House of Infection.

BUT you will say, "There is some  
" Advantage to be gained by these  
" Entertainments: There is a deal of  
" fine Language in them, and fashionable  
" Airs of Conversation: There  
" are many of the Fooleries of Life  
" exposed in the Theatre, which suit  
" not a more solemn Place; and Comedies  
" will teach us to know the  
" World, and to avoid the Ridicule of  
" the Age."

BUT let my younger Friends, who are so willing to improve in their Knowledge of the World and Politeness, remember, that whatsoever may be gotten, there is much more to be lost, among those perilous and enticing Scenes of Vanity: The Risque of their Virtue and serious Religion, can never be recompenced, by the learning a few

fine Speeches, and modish Airs, or the Correction of some aukward and unfashionable Piece of Behaviour. This is to plunge Headlong into the Sea, that I may wash off a little Dirt from my Coat, or to venture on Poison, in order to cure a Pimple.

BESIDES, most or all of these Ends might be attained by reading some few of the best of them in private: Though I confess, I am cautious how I recommend this Practice, because I think, that almost all these dramattick Composures in our Age, have some dangerous Mixtures in them. Those Volumes of short Essays, which are intitled the *Spectator*, will give a sufficient Knowledge of the Ways of the World, and cure us of a hundred little Follies, without the Danger that there is in reading of Plays: Though even in those very Volumes, I could heartily wish that here and there a Leaf were left out, wherein the Writers  
speak

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• speak too favourably of the Stage, and now and then (though rarely) introduce a Sentence that would raise a Blush in the Face of strict Virtue.

(2.) The next forbidden Diversion is the *Masquerade*. By all the Descriptions that I have heard of it, it seems to be a very low Piece of Foolery, fitted for Children, and for Persons of a little and trifling Genius, who can entertain themselves at *Blind-man's-buff*. And as the Entertainment is much meaner than that of the Theatre, so it is something more hazardous to Virtue and Innocence. It does not so much as pretend to any such Improvement of the Mind, as the Theatre professes; while it lays a more dreadful Snare to Modesty, and has made too often a dismal Inroad on the Morals of those that frequent it.

“ AMONGST the various Engines  
“ contrived by a corrupt Generation to  
“ support Vice and Profaneness, and  
“ keep

“ keep them in Countenance, I must  
 “ particularly take Notice of *Masque-*  
 “ *rades*, as they deprive Virtue and  
 “ Religion of their last Refuge, I mean  
 “ *Shame*, which keeps Multitudes of  
 “ Sinners within the Bounds of De-  
 “ cency, after they have broken thro’  
 “ all the Ties of Principle and Consci-  
 “ ence. But this Invention sets them  
 “ free from that Tie also; being nei-  
 “ ther better nor worse, than an Op-  
 “ portunity to say and do there, what  
 “ Virtue, Decency, and good Man-  
 “ ners will not permit to be said or  
 “ done in any other Place. If Persons  
 “ of either Sex will frequent lewd and  
 “ profane Plays, or openly join them-  
 “ selves to loose and atheistical Assem-  
 “ blies of any kind, they have their  
 “ Reward, they are sure to be marked  
 “ and branded by all good Men, as  
 “ Persons of corrupt Minds, and vi-  
 “ cious Inclinations, who have aban-  
 “ doned Religion, and all Pretences to  
 “ it,

“ it, and given themselves over to  
“ Luxury and Profaneness. And as  
“ bad as the World is, this is a very  
“ heavy Load upon the Characters of  
“ Men, and in Spite of all the Endeavours of Vice to bear up, and keep  
“ itself in Countenance, it sinks them  
“ by Degrees into Infamy and Contempt. But this pernicious Invention  
“ intrenches Vice and Profaneness  
“ against all the Assaults and Impressions of Shame: And whatever Lewdness  
“ may be concerted, whatever  
“ Luxury, Immodesty, or Extravagance, may be committed in Word  
“ or Deed, no one's Reputation is at  
“ Stake, no one's Character is responsible for it. A Circumstance of such  
“ terrible Consequence to Virtue and  
“ Good-Manners, that if *Masquerades*  
“ shall ever be revived (as we heartily  
“ hope they will not) all serious Christians, within these two great and  
“ populous Cities, will be nearly concerned

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cerned to lay it to Heart, and dili-  
gently bestir themselves in caution-  
ing their Friends and Neighbours,  
against such fatal Snares. Particu-  
larly all who have the Government  
and Education of Youth, ought to  
take the greatest Care to keep them  
out of the Way of this dangerous  
Temptation, and then to labour a-  
gainst the spreading of it.

I cannot forbear to add, that, all  
religious Considerations apart, this  
is a 'Diverſion that no true *Engliſh-*  
*man* ought to be fond of, when he  
remembers, that it was brought in  
among us by the Ambaſſador of a  
neighbouring Nation, in the laſt  
Reign, while his Maſter was in  
Meaſures to enſlave us : And indeed,  
there is not a more effectual Way to  
enſlave a People, than firſt to diſpi-  
rit and enfeeble them by Licenti-  
ouſneſs and Effeminacy \*." Thus  
far

\* Sermon on the Reformation of Manners.

far the right reverend Author, whose Zeal for the Suppression of all these tempting Machineries has been so conspicuous and honourable.

(3.) THE third Place of dangerous Resort, is, the *Gaming-Table*. Many young Gentlemen have been there bubbled and cheated of large Sums of Money, which were given them by their Parents to support them honourably in their Stations. In such Sort of Shops, young Ladies are tempted to squander away too large a Share of their Yearly Allowance, if not of the Provision which their Parents have made for their whole Lives. It is a fatal Snare to both Sexes: If they win they are allured still onward, while, according to their Language, *Luck runs on their Side*: If they lose, they are tempted to another and another Cast of the Die, and enticed on still to fresh Games, by a delusive Hope, that *Fortune will turn*; and they shall recover all

all that they have lost. In the Midst of these Scenes, their Passions rise shamefully, a greedy Desire of Gain, makes them warm and eager, and new Losses plunge them sometimes into Vexation and Fury, till the Soul is quite beaten off from its Guard, and Virtue and Reason have no Manner of Command over them.

My worthy Friend Mr. Neal, in his Reformation-Sermon, has taken Occasion not only to inform us, that “Mer-  
“ chants and Tradesmen mix them-  
“ selves at these Tables with Men of  
“ desperate Fortunes, and throw the  
“ Dice for their Estates.” But in a very decent and soft Manner of Address, has enquired, “Whether publick Gaming  
“ in virtuous Ladies, is not a little out  
“ of Character? Whether it does not  
“ draw them into mixed Company,  
“ and give them an Air of Boldness,  
“ which is perfectly inconsistent with  
“ that Modesty, which is the Orna-  
“ ment

“ ment of the fair Sex? Whether it  
“ does not engage them in an Habit of  
“ Idleness, and of keeping ill Hours?  
“ Whether their Passions are not some-  
“ times disordered? And whether the  
“ Losses they sustain have not a Ten-  
“ dency to breed ill Blood in their Fa-  
“ milies, and between their nearest  
“ Relations? It has been often observ-  
“ ed, that Gaming, in a Lady, has  
“ usually been attended with the Loss  
“ of Reputation, and sometimes of that  
“ which is still more valuable, her Vir-  
“ tue and Honour.” Thus far pro-  
ceeds this useful Sermon.

Now if these be the dismal and fre-  
quent Consequences of the *Gaming-  
Table*, the Loss of a little Money is one  
of the least Injuries you sustain by it.  
But what if you should still come off  
Gainers? Is this the Way that God has  
taught, or allowed us to procure the  
necessary Comforts of Life? Is this a  
Sort of Labour or Traffick, on which  
you

you can ask the Blessing of Heaven? Can you lift up your Face to God, and pray, that he would succeed the Cast of the Dye, the Drawing of the Lot, or the Dealing out of the Cards, so as to encrease your Gain, while it is the very Sense and Language of the Prayer, that your Neighbour may sustain so much Loss? This is a sad and guilty Circumstance which belongs to Gaming, that one can gain nothing but what another loses; and consequently, we cannot ask a *Blessing* upon ourselves, but at the same Time we pray for a *Blast* upon our Neighbour.

WILL you hope to excuse it by saying, that my Neighbour consents to this Blast, or this Loss, by entering into the Game, and there is no Injury where there is Consent?

I ANSWER, that though he consents to lose *conditionally*, and upon a venturous Hope of Gain, yet he is not willing to sustain the Loss *absolutely*; but  
when

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when either Chance, or his Neighbour's Skill in the Game, has determined against him, then he is constrained to lose, and does it unwillingly; so that he still sustains it as a Loss, or Misfortune, or Evil. Now if you ask a Blessing from Heaven on this Way of your getting Money, you ask rather *absolutely*, that your Neighbour may sustain a Loss, without any Regard to the *Condition* of his Hope of Gain. Your Wish and Prayer is directly, that you may get, and he may lose: You cannot wish this Good to yourself, but you wish the contrary Evil to him: And therefore I think, gaming for Gain, cannot be consistent with the Laws of *Christ*, which certainly forbid us to wish Evil to our Neighbour.

AND if you cannot so much as in Thought, ask God's Blessing on this, as you certainly may on such Recreations as have an evident Tendency innocently, to exercise the Body, and  
relax

relax the Mind, it seems your Conscience secretly condemns it, and there is an additional Proof of its being Evil to you.

ALL the justest Writers of Morality, and the best Casuists, have generally, if not universally, determined against these Methods of Gain. Whatsoever Game may be indulged as lawful, it is still as a Recreation, and not as a Calling or Business of Life: And therefore no larger Sums ought to be risked or ventured in this Manner, than what may be lawfully laid out by any Persons for their present Recreation, according to their different Circumstances in the World.

BESIDES all this, think of the Loss of Time, and the Waste of Life that is continually made by some who frequent these Gaming-Places. Think how it calls away many a Youth from their proper Business, and tempts them to throw away what is not their own,  
and

and to risque the Substance, as well as the Displeasure of their Parents, or of their Master, at all the uncertain Hazards of a Dice-Box. Read the Pages which Mr. *Neal* has employed on this Theme, in the Sermon just now cited: Read what Mr. *Dorrington* has written several Years ago on this Subject of *Gaming*: I wish such Discourses were fresh in Print, and put into the Hands of every one who lies under this Temptation.

(4.) THE *Midnight-Assemblies* are the last which I shall mention, of those modish and hazardous Diversions, wherein Youth are drawn away to much Vanity, and plunged into the sensual Gaieties of Life; and that at those Hours, part of which should be devoted to the Religion of the Family, or the Closet, and part to the nightly Repose of Nature. It is acknowledged to be proper and needful that young People should be indulged in some Recreations,

creations, agreeable to their Age, and suitable to the Condition in which Providence has placed them. But I would ask, whether the great and only valuable End of Recreation, is to be expected from these Midnight-Assemblies, viz. *to relieve us from the Fatigues of Life, and to exbilerate the Spirits, so as thereby to fit us for the Duties of Life and Religion.* Now are these the proper Means to fit us for the Duties of either Kind? Perhaps it will be said, that *Dancing*, which is practised in those Assemblies, is an Exercise conducive to Health, and therefore a Means of fitting us for the *Duties of Life*. But may not the Unseasonableness of the Midnight-Hour, prevent and over-balance the Benefit, that might otherwise be supposed to arise from the Exercise? Is it likely, that natural Health should be promoted, or preserved, by changing the Seasons and Order of Nature, and by allotting those Hours to *Exercise*,

cise, which God and Nature have ordained to Rest? Is the returning Home after five or six Hours Dancing, thro' the Cold and Damp of the Midnight-Air, a proper Means of preserving Health? Or rather, is it not more likely to impair and destroy it? Have not the fatal Effects been too often felt? Have there not been Sacrifices of human Life offered to this Midnight Idol? Have there been no fair young Martyrs to this unseasonable Folly? Are there not some of its Slaves who are become feeble, labouring under sore Diseases, and some of them fallen asleep in Death? Have not their Musick and their Dancing, instead of natural Rest in their Beds, brought them down to a long Silence in the Grave, and an untimely Rest in a Bed of Dust? Those amiable Pieces of human Nature, who were lately the Joy and Hope of their too indulgent Parents, are now the Bitterness of their Hearts; and those  
almost  
very

very Exercises, from whence they hoped the Continuance of their Joy, as the supposed Means of confirming their Children's Health, are become an everlasting Spring of their Mourning.

AND as those Midnight-Recreations are *badly* suited to fit us for the Duties of the civil Life, so they are *worse* suited to fit us for, or rather, they are more apparently opposite to the Duties of Religion. The Religion of the Closet is neglected, the beautiful Regularity and Order of the Family is broken; and when the Night has been turned into Day, a good Part of the next Day is turned into Night, while the Duties of the Morning, both to *God* and *Man*, are unperformed. Those who have frequented these Assemblies, know all this, and are my Witnesses to the Truth of it. Nay, the very Practice itself, at those unseasonable Hours, tells all the World how much they prefer these dangerous Amusements

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ments to the Worship of God, in the Evening and in the Morning, and to all the Conveniences and Decorum of Family-Government. Besides, if I speak to *Christians*, have you not found that the Indulgence to this Sort of Diversions, which are usually practised in those unseasonable Assemblies, leads the Mind away insensibly from God and Religion, gives a Vanity to the Spirit, and greatly abates the spiritual and heavenly Temper which should belong to Christians? Hath it not taken away the Savour of Godliness and Tincture of Piety, from some younger Minds? And do elder Christians never suffer by it? Let it be further considered, *what Sort of Company you mingle with in those Midnight-Assemblies.* Are they most frequented by the wise and pious, or by the more vain and vicious Part of Mankind? Do they tend to fill your Mind with the most improving Notions, and your Ears and your Lips with

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the most proper Conversation? Do you that frequent them never find your Piety in Danger there? Does strict Religion and Prayer, relish so well with you after those gawdy Nights of Mirth and Folly? And do you then, when you join in those Assemblies, practise the Commands of God, to *abstain from all Appearance of Evil*, and to *shun the Paths of Temptation*? Can you pray for a Blessing on your Attendance on these *Midnight-Meetings*? Or can you hope to run into the Midst of those Sparks and living Coals, and yet not be burned, nor so much as have your Garments singed? Are not Parents very generally sensible, that there are dangerous Snares to Youth in those gay Diversions? And therefore the Mother will herself go along with her young Offspring, to take Care of them, and to watch over them; and perhaps there is scarcely any Place or Time which more wants the watchful Eye of a Superior.

perior. But here let me ask, is this all the Reason why the Mother attends those Scenes of Vanity? Has she no Relish for them herself? Has she no gay Humors of her own to be gratified, which she disguises and covers, with the Pretence of a parental Solitude, for the Virtue and Honour of her Offspring? Are there no Mothers, who freely lead their Children into those perilous Places, where Soul and Body are in Danger, and are really their *Tempters*, under a Colour of being their *Guardians*?

You will plead, perhaps, that some of these Things are proper for the Improvement of young People in *good Breeding* and *Politeness*. They must be brought into Company, to see the World, and to learn how to behave with becoming Decency. Well, suppose these Assemblies to be Academies of Politeness, and that young People attend there upon Lectures of Good-

Breeding. Is there no other Time so fit as Midnight, to polish the Youth of both Sexes, and to breed them well? May not an Hour or two be appointed, at more proper Seasons, by select Companies, for mutual Conversation, and innocent Delight? Can there be no genteel Recreations enjoyed, no Lessons of Behaviour taught by Day-light? Can no Method of Improvement in Good-Breeding be contrived and appointed, which shall be more secure from Temptations and Inconveniences? Are there none which are more harmless, more innocent, of better Reputation among Persons of strict Piety, and which make less Inroad on the Duties of Life, both solitary and social, civil and religious?

SHALL I enquire once more, what is done at many of those Midnight-Assemblies, before the Dance is begun, or when it is ended, and what is the Entertainment of those who are not engaged

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engaged in Dancing? Are they not active in *Gaming*? Are not *Cards* the Business of the Hour? Are not Children educated, by this Means, in the Love of Gaming? And do they not hereby get such a Relish of it, as proves afterwards pernicious to them? Now if Gaming be not a Practice fit to be encouraged, what Encouragement do those Assemblies deserve, where Gaming is one of the chief Diversions, or Business?

BUT it is Time to put an End to this Sort of Discourse. I beg Pardon of my Readers for having drawn it out to so great a Length: For I have said too much on this Subject, for those who have no Inclination to these criminal and dangerous Diversions; and I wish I may have said enough to do good to those who have.

UPON the whole, I conclude, it is the Duty of Parents, who would give their Children a *good Education*, to see

to it that Children, in their younger Years, do not indulge such Recreations as may spoil all the good Effects of the pious Instructions, the Prayers, and Care of their Parents. Otherwise, if you encourage them in such Recreations, you are building up those Vanities of Mind, and those vicious Inclinations with one Hand, which you labour to prevent, or to destroy with the other.

S E C T. X.

*Of the proper Degrees of Liberty and Restraint, in the Education of a Son, illustrated by Example.*

**S**O weak and unhappy is human Nature, that it is ever ready to run into Extremes; and when we would recover ourselves from an Excess on the right Hand, we know not where

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where to stop till we are got to an Excess on the left. Instances of this Kind are innumerable, in all the Affairs of human Life; but it is hardly more remarkable in any Thing, than in the strict and severe Education of our Fathers, a Century ago, and in the most profuse and unlimited Liberty that is indulged to Children in our Age.

In those Days, the Sons were bred up to Learning, by terrible Discipline: Every *Greek* and *Latin* Author they conversed with, was attended with one or many new Scourges, to drive them into Acquaintance with him; and not the least Misdemeanor in Life could escape the Lash: As though the Father would prove his daily *Love to his Son*, by never *sparing his Rod*. Prov. xiii. 24. Now-a-days young Master must be treated with a foolish Fondness, till he is grown to the Size of Man; and let his Faults be never so heinous, and his Obstinacy never so

great, yet the Preceptor must not let him hear the Name of the Rod, lest the Child should be frightened or hurt; the Advice of the wisest of Men is utterly forgotten, when he tells us, that due *Correction shall drive out the Folly that is bound up in the Heart of a Child*, Prov. xxii. 15. Or else they boldly reverse his divine Counsel, *Prov. xiii. 24.* as though they would make the Rule of their Practice, a direct Contradiction to the Words of *Solomon*, (*viz.*) that *He that spareth the Rod loveth his Son, but he that hateth him chastens him betimes.*

IN that Day many Children were kept in a most servile Subjection, and not suffered to sit down, or to speak in the Presence of their Father, till they were come to the Age of one and twenty. The least Degree of Freedom was esteemed a bold Presumption, and incurred a sharp Reproof. Now they are made familiar Companions to their  
Parents,

Parents, almost from the very Nursery; and therefore they will hardly bear a Check or Rebuke at their Hand.

IN the Beginning of the last Century, and so onward to the Middle of it, the Children were usually obliged to believe what their Parents and their Masters taught them, whether they were Principles of Science, or Articles of Faith or Practice: They were tied down almost to every Punctilio, as though it were necessary to Salvation; they were not suffered to examine or enquire, whether their Teachers were in the right, and scarce knew upon what Grounds they were to assent to the Things that were taught them; for it was a Maxim of all Teachers, that the Learner must believe: *Discen-tem oportet credere.* Then an *ipse dixit*, or *Aristotle* said so, was a sufficient Proof of any Proposition in the Colleges; and for a Man of five and twenty to be a Christian, and a Protestant, a

Dissenter, or a Churchman, it was almost Reason enough to say, that his Father was so. But in this Century, when the Doctrine of a just and reasonable Liberty is better known, too many of the present Youth break all the Bonds of Nature and Duty, and run to the wildest Degrees of Looseness, both in Belief and Practice. They slight the Religion which their Parents have taught them, that they may appear to have chosen a Religion for themselves: And when they have made a Creed or Belief of their own, or rather borrowed some Scraps of Infidelity from their vain Companions and Equals, they find Pretences enough to cast off all other Creeds at once, as well as the Counsels and Customs of their religious Predecessors.

“ THE Practices of our Fathers (say  
 “ they) were precise and foolish, and  
 “ shall be no Rule for our Conduct;  
 “ The Articles of their Faith were ab-

“ surd

“ surd and mysterious, but we will  
“ believe nothing of Mystery, lest our  
“ Faith should be as ridiculous as  
“ theirs.” In their younger Years, and  
before their Reason is half grown, they  
pretend to examine the sublimest Doc-  
trines of Christianity; and a raw and  
half-witted Boy shall commence an In-  
fidel, because he cannot comprehend  
some of the glorious Truths of the  
Gospel, and laughs at his Elders and  
his Ancestors, for believing what they  
could not comprehend.

THE Child now-a-days forgets that  
his Parent is obliged by all the Laws  
of God and Nature, to train him up  
in his own Religion, till he is come to  
the proper Age of Discretion, to judge  
for himself; he forgets, or he will not  
know, that the Parent is intrusted with  
the Care of the Souls of his young Off-  
spring, by the very Laws of Nature,  
as well as by the revealed Covenants  
of Innocency and of Grace. The Son  
now-

now-a-days, forgets the Obligations he is under, to honour and obey the Persons that gave him Birth ; he pays no Regard to the Doctrines which led on his Ancestors, to the Love of God and Man ; whereas, Doctrines that have such Influence, claim at least, some Degrees of Attention, and especially from a Son, who has been trained up in them, and beheld the Effect of them, in the Piety of his Parents ; nor will the very Light of Nature suffer him to depart from them, but upon the clearest Judgment of his own mature Reason, a thorough and impartial Search into the Subject, the loud inward Dictates of his Conscience, and the full Evidence of his Parents Mistake.

So wanton and licentious a Spirit, has possessed some of the Youth of the Nation, that they never think they have freed themselves from the Prejudices of their Education, till they have thrown off almost all the Yokes of  
Restraint

Restraint that are laid upon them, by God or Man. Some take a petulant Pride in laying aside the Holy Scriptures, for the same Reason that *Timothy* was advised to *continue in them*, and that is, because *they have learned and known them from their very Childhood*, 2 Tim. iii. 15. And some, perhaps, have been laughed out of their Christianity, lest it should be said, their Mothers and their Nurses had made them Christians.

HERETOFORE, the Sons were scarce suffered to be absent from Home an Hour, without express Leave, till they were arrived at the Age of Man, nor Daughters till they were married; now, both Sexes take an unbounded Licence of roving where they please, and from a Dozen Years old, they forget to ask Leave to wander, or to visit where their Fancy leads them: At first, the Parent gives a Loose, and winks at it,

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and then the Child claims it as his Due for ever.

In short, the last Age taught Mankind to believe, that they were mere Children, and treated them as such, till they were near thirty Years old; but the present, gives them Leave to fancy themselves compleat Men and Women at twelve or fifteen; and they accordingly judge and manage for themselves entirely, and too often despise all Advice of their Elders.

Now though it be sufficiently evident, that both these are Extremes of Liberty or Restraint, yet if we judge by the Reason of Things, or by Experience and Success, surely the ancient Education is to be preferred before the present, and of the two should rather be chosen.

If we would determine this by Reason, it is easy to see that a Father, of fifty or sixty Years old, is fitter to judge for his Son at four and twenty, in many

ny Matters of Importance, than a Boy of fifteen is to judge for himself.

Or if we would decide the Matter by Experience, it is plain enough that the Posterity of the *former* Generation (who are the Fathers and the Grand-fathers of the *present*) had more of serious Religion and true Virtue amongst them, than there is any Hope or Prospect of, among the greatest Part of their Children and Grand-Children. And if I would use a bold Metaphor, I might venture to say with Truth, the *last* Century, has brought forth more solid Fruits of Goodness than the *present* can yet show in Blossoms, and in my Opinion, this is much owing to the Neglect of the Pruning-Knife.

BUT after all, is there no Medium between these two Extremes, Excess of Confinement, and Excess of Liberty? May not young Understandings be allowed to shoot and spread themselves a little, without growing rank and

and rampant? May not Children be kept in a due and gentle Subjection to their Parents, without putting Yokes of Bondage on them? Is there no reasonable Restraint of the wild Opinions and violent Inclinations of Youth, without making Chains for the Understanding, and throwing Fetters on the Soul? May not the young Gentleman begin to act like a Man without forgetting that he is a Son? And maintain the full Liberty of his own Judgment without Insolence and Contempt of the Opinions of his Elders? May not he who is bred up a Protestant, and a Christian, judge freely for himself, without the Prejudices of his Education, and yet continue a Christian, and a Protestant still? Is it not possible for the Parent to indulge, and the Child to enjoy a just Liberty, and yet neither encourage nor practise a wild Licentiousness.

Yes surely, and there have been happy Instances in the last Age, and there

there are some in this, both of Parents and Children, that have learned to tread this middle Path, and found Wisdom and Virtue in it, Piety and Peace. *Agathus* has bred his Son up under such Discipline, as renders them both proper Examples to the World.

*EUGENIO* is just out of his Minority, and in the twenty second Year of his Age, he practises the Man with all that Virtue and Decency, that makes his Father's Acquaintance covet his Company; and indeed, they may learn by his Discourse, the Art of good Reasoning, as well as the Precepts of Piety from his Example. He is an entertaining Companion to the gay young Gentlemen his Equals; and yet Divines and Philosophers, take a Pleasure to have *Eugenio* amongst them. He is careffed by his Superiors, in Honour and Years; and though he is released from the Discipline of Parental Education, yet he treats the Lady, his Mother,

ther, with all that affectionate Duty, that could be desired, or demanded of him, ten Years ago: His Father is content to see his own Youth outshined by his Son, and confesses, that *Eugenio* already promises greater Things, than *Agathus* did at Thirty.

If you ask whence these happy Qualities arise, I grant there was some Foundation for them, in the very Make of his Nature, there was something of a complexional Virtue mingled with his Frame; but it is much more owing to the wise Conduct of his Parents from his very Infancy, and the Blessing of Divine Grace attending their Labours, their Prayers, and their Hopes.

He was trained up from the very Cradle, to all the Duties of Infant Virtue, by the Allurements of Love and Reward, suited to his Age; and never was driven to practise any Thing by a Frown, or a hasty Word, where it was possible for kinder Affections to work

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work the same Effect by Indulgence and Delay.

As fast as his reasoning Powers began to appear and exert themselves, they were conducted in an easy Track of Thought, to find out and observe the Reasonableness of every Part of his Duty, and the lovely Character of a Child obedient to Reason, and to his Parents Will; while every Departure from Duty, was shewn to be so contrary to Reason, as laid an early Foundation for Conscience to work upon: Conscience began here to assume its Office, and to manifest its Authority in Dictates and Reproofs, and Reflections of Mind, peaceful or painful, according to his Behaviour. When his Parents observed this inward Monitor to awake in his Soul, they could better trust him out of their Sight.

WHEN he became capable of conceiving of an Almighty and invisible Being, who made this World, and every

every Creature in it, he was taught to pay all due Regards to this God his Maker; and from the Authority and Love of his Father on Earth, he was led to form right Ideas (as far as Childhood permitted) of the Power, Government and Goodness, of the universal and supreme Father of all in Heaven.

He was informed, why Punishment was due to an Offence against God or his Parents, that his Fear might become a useful Passion, to awaken and guard his Virtue; but he was instructed, at the same Time, that where he heartily repented of a Fault, and returned to his Duty with new Diligence, there was Forgiveness to be obtained both of God and Man.

WHEN at any Time a Friend interceded for him to his Father, after he had been guilty of a Fault, he was hereby directed into the Doctrine of *Jesus the Mediator*, between God and Man; and thus he knew him as an

*Intercessor,*

*Intercessor*, before he could well understand the Notion of his *Sacrifice* and *Atonement*.

IN his younger Years, he passed but twice under the Correction of the Rod; *once* for a Fit of Obstinacy, and persisting in a Falshood; then he was given up to severe Chastisement, and it dispelled and cured the sullen Humor for ever; and *once* for the Contempt of his Mother's Authority, he endured the Scourge again, and he wanted it no more.

HE was enticed sometimes to the Love of Letters, by making his Lesson a Reward of some domestick Duty; and a Permission to pursue some Parts of Learning, was the appointed Recompence of his Diligence and Improvement in others.

THERE was nothing required of his Memory, but what was first (as far as possible) let into his Understanding: And by proper Images and Representations,

tations, suited to his Years, he was taught to form some Conception of the Things described, before he was bid to learn the Words by Heart. Thus he was freed from the Danger of treasuring up the Cant and Jargon of mere Names, instead of the Riches of solid Knowledge.

WHERE any abstruse and difficult Notions occurred, in his Course of Learning, his Preceptor postponed them, till he had gone through that Subject in a more superficial Way; for this Purpose he passed twice through all the Sciences; and to make the Doctrines of Christianity easy to him in his Childhood, he had two or three Catechisms composed by his Tutor, each of them suited to his more early or more improved Capacity, till at twelve Years old, he was thought fit to learn that publick Form, which is more universally taught and approved.

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As he was inured to Reasoning from his Childhood, so he was instructed to prove every Thing, according to the Nature of the Subject, by natural or moral Arguments, as far as his Years would admit: And thus he drew much of his early Knowledge from Reason, or from Revelation, by the Force of his Judgment, and not merely from his Teachers, by the Strength of his Memory.

His Parents were perswaded indeed, that they ought to teach him the Principles of Virtue while he was a Child, and the most important Truths of Religion, both natural and revealed, before he was capable of deriving them from the Fund of his own Reason; or of framing a Religion for himself, out of so large a Book as the Bible. They thought themselves under the Obligation of that divine Command, *Train up a Child in the Way that he should go, and when he is old he will not depart from*

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*from it. Prov. xxij. 6. And therefore from a Child they made him acquainted with the holy Scriptures, and perswaded him to believe that they were given by the Inspiration of God, before it was possible for him to take in the Arguments from Reason, History, Tradition, &c. which must be joined together to confirm the sacred Canon, and prove the several Books of the Bible to be Divine. Thus like Timothy, he continued in the Things which he had learned and had been assured of, knowing of whom he had learned them. 2 Tim. iii. 14, 15, 16. Yet as his Years advanced, they thought it requisite to show him the solid and rational Foundations of his Faith, that his Hope might be built upon the Authority of God, and not of Men.*

THUS the Apostles and Prophets were made his early Companions; and being instructed in the Proofs of the Christian Religion, and the divine Original

ginal of his Bible, he pays a more constant and sacred Regard to it, since his Judgment and Reason assure him, that it is the Word of God, than when he was a Child, and believed it because his Mother told him so. He reads the Scriptures daily now, not like the Lessons of his Infancy, but as the infallible Rule of his Faith and Practice: He searches them every Day in his Closet, not to confirm any Articles and Doctrines that he is resolved to believe, but (as the noble *Bereans* did) to examine and try whether those Doctrines and Articles ought to be believed or no, which he was taught in the Nursery.

AFTER he arrived at fifteen, he was suffered to admit nothing into his full Assent, till his Mind saw the rational Evidence of the Proposition itself; or at least till he felt the Power of those Reasons which obliged him to assent upon moral Evidence and Testimony,

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where

where the Evidences of Sense or of Reason were not to be expected. He knew that he was not to hope for mathematical Proofs, that there is a Pope at *Rome*, that the *Turks* have Dominion over *Judea*, that *St. Paul* wrote an Epistle to the *Romans*, that *Christ* was crucified without the Gates of *Jerusalem*, and that in three Days Time he rose from the Dead; and yet that there is just and reasonable Evidence to enforce and support the Belief of all these. Where Truths were too sublime for present Comprehension, he would never admit them as a Part of his Faith, till he saw full Evidence of a speaking God, and a Divine Revelation.

His Tutor never imposed any Thing on him with a magisterial Air, but by Way of Advice, recommended to him such Studies and such Methods of Improvement, as his Experience had long approved; he gave frequent Hints of the Danger of some Opinions, and the  
fatal

fatal Consequences of some modish and mistaken Principles. He let him know generally what Sentiments he himself embraced among the divided Opinions of the Age; and what clear and comprehensive Knowledge, what Satisfaction of Judgment, Serenity of Mind, and Peace of Conscience, were to be found in the Principles which he had chosen; but he exhorted his Pupil still to choose wisely for himself, and led him onward in the Sciences, and in common and sacred Affairs, to frame his own Sentiments by just Rules of Reasoning: Though *Eugenio* did not superstitiously confine his Belief to the Opinions of his Instructor, yet he could not but love the Man that indulged him such a Liberty of Thought, and gave him such an admirable Clue, by which he let himself into the Secrets of Knowledge, human and divine: Thus under the happy and insensible Influences of so prudent a Supervisor,

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he traced the Paths of Learning, and enjoyed the unspeakable Pleasure of being his own Teacher, and of framing his Opinions himself. By this Means, he began early to use his Reason with Freedom, and to judge for himself without a servile Submission to the Authority of others; and yet to pay a just and solemn Deference to Persons of Age and Experience, and particularly to those who were the proper and appointed Guides of his Youth, and who led him on so gently in the Paths of Knowledge.

HE loves to call himself by the honourable Name of a *Christian*, and though his particular Sentiments approach much nearer to the Opinions of some Parties than to others; yet he likes not to be called by the Name of any Party, for he is wise and bold enough to be a Bigot to none. He practises a noble and an extensive Charity to those, that in lesser Matters, differ  
widely

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widely from him, if they do but maintain the most essential and necessary Parts of Christianity; nor does he seclude them from his Communion, nor withhold himself from theirs; but as the Providence of God gives him just Occasions, he eats and drinks with them at the Table of their common Lord, provided always that they impose nothing upon his Practice, contrary to his Conscience.

YET his Charity has its Limits too: For he hardly knows how to worship the Son of God in the most solemn Ordinance of Communion, with those that esteem him but a mere Man; nor can he join with an Assembly of professed *Socinians*, to commemorate the Death of *Christ*, who deny it to be a proper Atonement for the Sins of Men.

HE dares to believe the Doctrines of Original Sin, the Satisfaction of *Christ*, the Influences of the blessed Spirit, and

other despised Truths of the Gospel; and this, not because his Ancestors believed them, but because he cannot avoid the Evidence of them in Scripture. And if in some few Points of less Importance, he takes Leave to differ from the Sentiments of his Elders, it is with such a becoming Modesty, that convinces his Father how unwilling he is to dissent from him; and yet he maintains his Opinion with such an Appearance of Argument, and such an honest Concern for Truth and Piety, that makes it plain to his Friends, that he is under the strong Constraint of an inward Conviction. Thus, tho' he has perhaps some new Apprehensions of Things, yet he is by no Means led into them by a licentious Humor of opposing his Teachers, nor a wanton Pride of Free-thinking.

He was not kept a Stranger to the Errors and Follies of Mankind, nor was he let loose amongst them, either

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in Books or in Company, without a Guard and a Guide. His Preceptor let him know the gross Mistakes and Iniquities of Men, ancient and modern, but inlaid him with proper Principles of Truth and Virtue, and furnished him with such Rules of Judgment, as led him more easily to distinguish between Good and Bad ; and thus he was secured against the Infection and the Poison, both of the Living and the Dead.

He had early Cautions given him to avoid the bantering Tribe of Mortals, and was instructed to distinguish a Jest from an Argument, so that a loud Laugh at his Religion, never puts him nor his Faith out of Countenance. He is ever ready to render a Reason of his Christian Hope, and to defend his Creed ; but he scorns to enter the Lists with such a Disputant, that has no Artillery but Squib and Flash, no Arguments besides Grimace and Ridicule. Thus he supports the Character of a

Christian with Honour; he confines his Faith to his Bible, and his Practice to all the Rules of Piety; and yet thinks as freely as that vain Herd of Atheists and Deists, that arrogate the Name of *Free-Thinkers* to themselves.

You will enquire, perhaps, how he came to attain so manly a Conduct in Life, at so early an Age, and how every Thing of the *Boy* was worn off so soon. Truly, besides other Influences, it is much owing to the happy Management of *Erasle*, (that was the Name of the Lady his Mother) she was frequent in the Nursery, and inspired Sentiments into his Childhood becoming riper Years. When there was Company in the Parlour, with whom she could use such a Freedom, she brought her Son in among them, not to entertain them with his own Noise, and Tattle, and Impertinence, but to hear their Discourse, and sometimes to answer a little Question or two  
they

they might ask him. When he was grown up to a Youth, he was often admitted into the Room with his Father's Acquaintance, and was indulged the Liberty to ask and enquire on Subjects that seemed to be above his Years: He was encouraged to speak a Sentence or two of his own Thoughts, and thus to learn and practise a modest Assurance. But when the Company was gone, he was approved and praised if he had behaved well, or received kind Hints of Admonition, that he might know when he had been too silent, and when too forward to speak. Thus by enjoying the Advantage of Society, above the Level of his own Age and Understanding, he was always aspiring to Imitation; and the Excesses and Defects of his Conduct were daily noticed and cured.

His Curiosity was gratified abroad, with new Sights and Scenes, as often as his Parents could do it with Con-

nience, that he might not stare and wonder at every strange Object or Occurrence; but he was made patient of Restraint and Disappointment, when he seemed to indulge an excessive Desire of any needless Diversion. If he sought any criminal Pleasures, or Diversions, attended with great Danger and Inconvenience, the Pursuit of them was absolutely forbidden; but it was done in so kind a Manner, as made the Guilt or Peril of them appear in the strongest Light, and thereby they were rendered hateful or formidable, rather than the Objects of Wish or Desire.

WHEN *Eugenio* first began to go abroad in the World, his Companions were recommended to him by the Prudence of his Parents; or if he chose them himself, it was still within the Reach of his Tutor's Observation, or the Notice of his Father's Eye: Nor was he suffered to run loose into promiscuous Company, till it appeared that

that his Mind was furnished with steady Principles of Virtue, till he had Knowledge enough to defend those Principles, and to repel the Assaults that might be made upon his Faith. And for this Reason, till he was twenty Years old, he gave Account to his Superiors how he spent the Day, whensoever he was absent from them, though they did not at that Age require that he should ask formal Leave for a few Hours Excursion.

YET it was hardly thought fit to trust him to his own Conduct for whole Days together, lest he should meet with Temptations too hard for his Virtue, till he had gained Resolution enough to say NO boldly, and to maintain an obstinate Refusal of pernicious Pleasures. He was told beforehand, how the Profane and the Lewd would use all the Arts of Address, and how subtilly they would practise upon his good Humor, with powerful and  
tempting

tempting Importunities. This set him ever upon his Guard, and though he carried his Sweetness of Temper always about with him, yet he learned to conceal it wheresoever it was neither proper or safe to appear. By a little Converse in the World, he found that it was necessary to be positive, bold and unmoveable, in rejecting every Proposal which might endanger his Character or his Morals: Especially as he soon became sensible, that a soft and cold Denial gave Courage to new Attacks, and left him liable to be teized with fresh Solicitations. He laid down this therefore for a constant Rule, that where his Reason had determined any Practice to be either plainly sinful, or utterly inexpedient, he would give so firm a Denial, upon the Principles of Virtue and Religion, as should for ever discourage any further Solicitations. This gave him the Character of a Man of resolute Virtue, even among the  
Rakes

Rakes of the Time, nor was he ever esteemed the less on this Account. At first indeed, he thought it a happy Victory, which he had gotten over himself, when he could defy the Shame of the World, and resolve to be a Christian in the Face of Vice and Infidelity: He found the shortest Way to conquer this foolish Shame, was to renounce it at once: Then it was easy to practise Singularity, amidst a profane Multitude. And when he began to get Courage enough to profess resolute Piety without a Blush, in the Midst of such Company as this, *Agathus* and *Erasme* then permitted their Son to travel abroad, and to see more of the World, under the Protection of their daily Prayers. His first Tour was through the neighbouring Counties of *England*, he afterward enlarged the Circuit of his Travels, till he had visited foreign Nations, and learned the Value of his own.

IN

IN short, the Restraints of his younger Years, were tempered with so much Liberty, and managed with such Prudence and Tenderness, and these Bonds of Discipline were so gradually loosened, as fast as he grew wise enough to govern himself, that *Eugenio* always carried about with him an inward Conviction of the great Love and Wisdom of his Parents and his Tutor. The Humors of the Child now and then felt some Reluctance against the pious Discipline of his Elders; but now he is arrived at Man, there is nothing that he looks back upon with greater Satisfaction, than the Steps of their Conduct, and the Instances of his own Submission. He often recounts these Things with Pleasure, as some of the chief Favours of Heaven, whereby he was guarded through all the Dangers and Follies of Youth and Childhood, and effectually kept, through Divine Grace operating by these happy Means,

from

from a thousand Sorrows, and perhaps from everlasting Ruin.

THOUGH he has been released some Years from the Strictness of Paternal Government, yet he still makes his Parents his chosen Friends : And though they cease to practise Authority upon him, and absolute Command, yet he pays the utmost Deference to their Counsels, and to the first Notice of their Inclinations. You shall never find him resisting and debating against their Desires and Propensities in little common Things of Life, which are indifferent in themselves ; he thinks it carries in it too much Contempt of those, whom God and Nature requires him to honour. In those Instances of Practice, which they utterly forbid in their Family, he bears so tender a Regard to their Peace, that he will scarce ever allow himself in them, even when he cannot see sufficient Reason to pronounce them unlawful. Nor does he  
pay

pay this Regard to his Parents alone, but denies himself in some Gratifications which he esteems innocent, out of Regard to what he accounts the mistaken Judgment of some pious Persons with whom he converses and worships. They are *weak*, perhaps, in their Austerities, but *St. Paul* has taught him, that *the Strong ought to bear with the Infirmities of the Weak, and not to please themselves to the Offence of the Church of God.* This he observed to be the constant Practice of *Agathus* and *Erasme*, and he maintains a great Regard to the Examples of so much Piety and Goodness, even though his Reason does not lead him always to embrace their Opinions. Whensoever he enters into any important Action of Life, he takes a filial Pleasure to seek Advice from his worthy Parents, and it is uneasy to him to attempt any Thing of Moment without it. He does not indeed universally practise all their Sentiments, but he gains

gains their Consent to follow his own Reason and Choice.

SOME of the wild young Gentlemen of the Age, may happen to laugh at him for being so much a Boy still, and for shewing such Subjection to the old Folks, (as they call them :) With a scornful Smile they bid him, "Break off his Leading-Strings, and cast away his Yokes of Bondage." But for the most Part he observes, that the same Persons shake off all Yokes at once, and at once break the Bonds of Nature, Duty and Religion: They pay but little Regard to their Superior in Heaven, any more than to those on Earth, and have forgot God and their Parents together. "Nor will I ever be moved (says he) with the Reproaches of those, who make a Jest of Things sacred as well as civil, and treat their Mother and their Maker with the same Contempt."

S E C T. XI.

*Of proper Degrees of Liberty and Restraint, in the Education of Daughters, illustrated by Example.*

**I**T is necessary that Youth should be laid under some Restraint. When our Inclinations are violent, and our Judgment weak, it was a wise Provision of God our Creator, that we should be under the Conduct of those who were born before us; and that we should be bound to obey them, who have an innate Solitude for our Happiness, and are much fitter to judge for our Advantage, than we ourselves can be in that early Part of Life.

**B**UT it may be said, Liberty is so glorious a Blessing, that surely it ought not utterly to be taken away from the Young, lest their Spirits be cramped and enslaved, and the growth of their  
Souls

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Souls so stinted by a narrow and severe Restraint, that they act all their Lives like Children under Age. Or sometimes, a too rigid Confinement will have the contrary Effect, and make the Impatience of Youth break out beyond all Bounds, as soon as ever they get the first Relish of Freedom.

BUT O how exceeding difficult it is to hit the middle Way! How hard for Parents to manage their own Authority with so much Gentleness, and to regulate the Liberties of the Children with so wise a Discipline, as to fall into neither Extreme, nor give unhappy Occasion for Censure! Though I have spoken my Opinion freely, that it is safer to err on the Side of Restraint, than of excessive Indulgence.

*ANTIGONE* had an excellent Mother, but she died young: *Antigone*, with her elder Sister, from their very Infancy, were placed under a Grandmother's Care. The good old  
Gentle-

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Gentlewoman, trained them up precisely in the Forms in which she herself was educated, when the Modes of Breeding, had (it must be confessed) too much Narrowness and Austerity. She gave them all the good Instructions she had received from her Ancestors, and would scarce ever suffer them to be out of her Sight. She saw the eldest well married at five and twenty, and settled in a Course of Virtue and Religion: She found her Zeal and pious Care attended with Success in several of her Posterity, and she departed this Life in Peace.

BUT unhappy *Antigone* took a different Turn: She was let loose into the World with all her Possessions and Powers in her own Hand, and falling into vain Company, she got such a Taste of unbounded Liberty, and modish Vices, that she could never reflect upon the Method of her own Education, without angry Remarks or Ridicule.

WHEN

WHEN she came to have Children of her own, she still retained the Resentment which she had conceived at the Conduct of her Grandmother, and therefore she resolved that her Daughters should be bred up in the other Extreme.

“ IN my younger Times (said she)  
“ we were kept hard to the Labour of  
“ the Needle, and spent six Hours a  
“ Day at it, as though I were to get my  
“ Bread by my Finger's Ends; but a  
“ little of that Business shall serve these  
“ Children, for their Father has left  
“ them good Fortunes of their own.

“ WE were not suffered to read any  
“ Thing but the Bible and Sermon-  
“ Books; but I shall teach mine po-  
“ liter Lessons out of Plays and Ro-  
“ mances, that they may be acquaint-  
“ ed with the World betimes.

“ MY elder Sister was scarce ever  
“ allowed to speak in Company till  
“ she was married, and it was a tire-  
some

" some Length of Years before that  
 " Day came. The old Proverb ran  
 " thus, *That a Maiden must be seen,*  
 " *and not heard* : But I hope my little  
 " Daughters will not be dumb.

" WE were always confined to dwell  
 " at Home, unless some extraordinary  
 " Occasion called us abroad, perhaps  
 " once in a Month, or twice in a  
 " Summer. We were taught to play  
 " the good Housewife in the Kitchen  
 " and the Pastry, and were well  
 " instructed in the Conduct of the  
 " Broom and Duster ; but we knew  
 " nothing of the Mode of the Court,  
 " and the Diversions of the Town. I  
 " should be ashamed to see these young  
 " Creatures that are under my Care,  
 " so aukward in Company at fourteen  
 " as I was at four and twenty."

AND thus *Antigone* brought up her  
 young Family of Daughters agreeably  
 to her own loose Notions ; for she had  
 formed her Sentiments of Education  
 merely

merely from the Aversion she had conceived to the Way of her Elders, and chose the very reverse of their Conduct for her Rule, because their Piety and Wisdom had a little Allay of Rigour and Stiffness attending it.

THE young Things, under their Mother's Eye, could manage the Tea-Table at ten Years old, when they could scarce read a Chapter in the New Testament. At fourteen they learned the Airs of the World; they gad abroad at their Pleasure, and will hardly suffer *Antigone* to direct them, or go with them; they despise the old Woman betimes, for they can visit without her Attendance, and prattle abundantly without her prompting.

SHE led or sent them to the Play-house twice or thrice a Week, where a great Part of their natural Modesty is worn off and forgotten: *Modesty, the Guard of youthful Virtue!* They can talk love stories out of *Cleopatra*; they  
are

are well practised already in the Arts of Scandal, and for want of better Furniture of Mind, Emptiness and Impertinence, Ribbands and Fashions, gay Gentlemen, and wanton Songs, ever dwell upon their Tongue. They have been taught so little to set a Guard upon themselves, that their Virtue is much suspected. But (be that as it will) they are seized and married before sixteen, being tempted away to bind themselves for Life, to a laced Coat and a fashionable Wig. Thus Children set up at once to govern a Family; but so ignorant in all those Concerns, that from the Garret to the Kitchen, the whole House is entirely ruled by the Humor of the Servants, because the young Mistress knows not how to instruct or correct them. There is neither Religion nor Prudence among them, at Home or Abroad. Thus they make Haste to Ruin and Misery in this World, without Thought or Hope of the World

to

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to come, and the Heaven or the Hell that await us there.

*ANTIGONE* sees her own Mistake too late ; and though she has not so just a Sense and Horror of their loose and profane Life, as would become her Years, yet she is vexed to see herself neglected so soon, and scorned by her own Children ; but she confesses with a Sigh, that she has led them the Way, by laughing so often at her good old Grandmother.

How much wiser is *Phronissa* in the Education that she gives her Daughters, who maintains a happy Medium between the Severity of the last Age, and the wild Licence of this ! She manages her Conduct towards them with such an admirable Felicity, that though she confines them within the sacred Limits of Virtue and Religion, yet they have not a wish beyond the Liberties which they daily enjoy.

*PHRONISSA*, when her Daugh-

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ters

ters were little Children, used to spend some Hours daily in the Nursery, and taught the young Creatures to recite many a pretty Passage out of the Bible, before they were capable of reading it themselves; yet at six Years old, they read the Scriptures with Ease, and then they rejoiced to find the same Stories in *Genesis*, and in the *Gospels*, which their Mother had taught them before. As their Years advanced, they were admitted into the best Conversation, and had such Books put into their Hands, as might acquaint them with the Rules of Prudence and Piety, in an easy and familiar Way: The reading the Lives of eminent Persons who were Examples of this Kind, was one of the daily Methods she used, at once to instruct and entertain them. By such Means, and others which she wisely adapted to their advancing Age, they had all the Knowledge bestowed upon them, that could be supposed proper

proper for Women, and that might render their Character honourable and useful in the World.

As for Plays and Romances, they were ever bred up in a just Apprehension of the Danger and Mischief of them: *Collier's View of the Stage* was early put into their Closets, that they might learn there the hideous Immorality and Profaneness of the *English Comedies*; and by the Way, he forbids us to hope from our tragical Poets a much safer Entertainment. There they might read enough to forbid their Attendances on the Playhouse, and see the Poison exposed, without Danger of the Infection. The Servants that waited on them, and the Books that were left within their Reach, were such as never corrupted their Minds with impure Words or Images.

LONG has *Phronissa* known that domestick Virtues are the Business and the Honour of her Sex. Nature and

History agree to assure her, that the Conduct of the Household is committed to the Women, and the Precepts and Examples of Scripture confirm it. She educated her Daughters therefore in constant Acquaintance with all Family Affairs, and they knew betimes what belonged to the Provisions of the Table, and the Furniture of every Room. Though her Circumstances were considerable in the World, yet, by her own Example, she made her Children know, that a frequent Visit to the Kitchen was not beneath their State, nor the common menial Affairs too mean for their Notice, that they might be able hereafter to manage their own House, and not be directed, imposed upon, and perhaps ridiculed by their own Servants.

THEY were initiated early in the Science of the Needle, and were bred up skilful in all the plain and flowery Arts of it; but it was never made a  
Task

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Task nor a Toil to them, nor did they waste their Hours in those nice and tedious Works, which cost our female Ancestors seven Years of their Life, and Stitches without Number. To render this Exercise pleasant, one of them always entertained the Company with some useful Author, while the rest were at Work ; every one had Freedom and Encouragement to start what Question she pleased, and to make any Remarks on the present Subject ; that Reading, Working and Conversation, might fill up the Hour with Variety and Delight. Thus while their Hands were making Garments for themselves, or for the Poor, their Minds were enriched with Treasures of human and divine Knowledge.

AT proper Seasons the young Ladies were instructed in the gayer Accomplishments of their Age : But they were taught to esteem the Song and the Dance, some of their meanest Talents, because they are often forgotten

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in advanced Years, and adds but little to the Virtue, the Honour, or the Happiness of Life.

*PHRONISSA* herself was sprightly and active, and she abhorred a slothful and lazy Humour? Therefore she constantly found out some inviting and agreeable Employment for her Daughters, that they might hate Idleness as a mischievous Vice, and be trained up to an active and useful Life. Yet she perpetually insinuated the superior Delights of the Closet, and tempted them by all divine Methods, to the Love of devout Retirement. Whensoever she seemed to distinguish them by any peculiar Favours, it was generally upon some new Indication of early Piety, or some young Practice of a Self-denying Virtue.

THEY were taught to receive Visits in Forms agreeable to the Age; and though they knew the Modes of Dress sufficient to secure them from any Thing awkward or unfashionable, yet their  
Minds

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Minds were so well furnished with richer Variety, that they had no Need to run to those poor and trivial Topicks, to exclude Silence and Dulness from the Drawing-Room. They would not give such an Affront to the Understandings of the Ladies their Visitants, as to treat them with such Meanness and Impertinence; therefore, all this Sort of Conversation was reserved almost entirely for the Minutes appointed to the Milliner and the Tire-woman.

HERE I must publish it to their Honour, to provoke the Sex to Imitation, that though they comported with the Fashion in all their Ornaments, so far as the Fashion was modest, and could approve itself to Reason or Religion, yet *Phronissa* would not suffer their younger Judgments so far to be imposed on by Custom, as that the Mode should be entirely the Measure of all Decency to them. She knew there is such a Thing as natural Harmony and Agreeableness; in the Beauties of Colour

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lour and Figure, her Delicacy of Taste was exquisite; and where the Mode run counter to Nature, though she indulged her Daughters to follow it in some innocent Instances, because she loved not to be remarkably singular in Things of Indifference, yet she took Care always to teach them to distinguish gay Folly, and affected Extravagance, from natural Decencies, both in Furniture and in Dress: Their Rank in the World was eminent, but they never appeared the first, nor the highest in any new-fangled Forms of Attire. By her wise Example and Instructions, she had so formed their Minds, as to be able to see Garments more gaudy, and even more modish than their own, without Envy or Wishes. They could bear to find a Trimming set on a little awry, or the Plait of a Garment ill-disposed, without making the whole House and the Day uneasy, and the Sun and Heavens smile upon them in vain.

PHRO.

*PHRONISSA* taught them the happy Art of managing a Visit, with some useful Improvement of the Hour, and without Offence. If a Word of Scandal occurred in Company, it was soon diverted or suppressed. The Children were charged to speak well of their Neighbours, as far as Truth would admit, and to be silent as to any Thing further: But when the Poor, or the Deformed, were mentioned in Discourse, the Aged, the Lame, or the Blind, those Objects were handled with utmost Tendernefs: Nothing could displease *Phronissa* more, than to hear a Jest thrown upon natural Infirmities: She thought there was something sacred in Misery, and it was not to be touched with a rude Hand. All Reproach and Satire of this Kind was for ever banished where she came; and if ever Raillery was indulged, Vice and wilful Folly were the constant Subjects of it.

PERSONS

PERSONS of distinguished Characters she always distinguished in her Respect, and trained up her Family to pay the same Civilities. Whensoever she named her own Parents, it was with high Veneration and Love, and thereby she naturally led her Children to give due Honour to all their superior Relatives.

THOUGH it is the Fashion of the Age to laugh at the Priesthood in all Forms, and teach every Boy to scoff at a Minister, *Phronissa* paid double Honours to them *who laboured in the Word and Doctrine*, where their personal Behaviour upheld the Dignity of their Office; for she was persuaded, *Saint Paul* was a better Director than the gay Gentlemen of the Mode. 1 *Tim.* v. 17. Besides, she wisely considered, that a Contempt of their Persons, would necessarily bring with it a Contempt of all their Ministrations; and then she might carry her Daughters to the Church as much as she pleased, but  
Preach-

Preaching and Praying, and all sacred Things would grow despicable and useless, when they had first learned to make a Jest of the Preacher.

BUT are these young Ladies always confined at Home? Are they never suffered to see the World? Yes, and sometimes without the Guard of a Mother too; though *Phronissa* is so well beloved by her Children, that they would very seldom choose to go without her. Their Souls are inlaid betimes with the Principles of Virtue and Prudence; these are their constant Guard; nor do they ever wish to make a Visit where their Mother has Reason to suspect their Safety.

THEY have Freedom given them in all the common Affairs of Life to choose for themselves, but they take Pleasure, for the most Part, in referring the Choice back again to their Elders. *Phronissa* has managed the Restraint of their younger Years with so much Reason

Reason and Love, that they have seem-  
ed all their Lives to know nothing but  
Liberty: An Admonition of their Pa-  
rents meets with chearful Compliance,  
and is never debated. A Wish or De-  
fire has the same Power over them  
now, as a Command had in their In-  
fancy and Childhood; for the Com-  
mand was ever dressed in the softest  
Language of Authority, and this made  
every Act of Obedience a Delight, 'till  
it became an habitual Pleasure.

IN short, they have been educated  
with such Discretion, Tenderneſs and  
Piety, as have laid a Foundation to make  
them happy and uſeful in the riſing  
Age: Their Parents with Pleaſure view  
the growing Proſpect, and return daily  
Thanks to Almighty God, whoſe Bleſ-  
ſing has attended their watchful Cares,  
and has thus far answered their moſt  
ſervent Devotions.

T H E E N D.

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